

## Manitoba returns to the Conservatives

by N.D.J. Hogeveen,  
Winnipeg correspondent

Are better times ahead for Manitoba?  
On October 11, Manitoba opted for free enterprise and rejected socialism in upsetting the ruling New Democratic Party. When the storm had cleared, the Conservatives were in power with 33 seats with 23 for the NDP and 1 for the Liberals.

NDP Premier Ed Schreyer was an honest, hard-working man of seeming great integrity, a man whose leadership qualities have been admired by government leaders at home and abroad, a man who personally favored Christian education. So why would you help defeat a man like that?

I interviewed a few people from all walks of life to find out. Some wanted to stay anonymous. For their benefit I listed only their profession.

Mr. K. [a business man] — I voted P.C. because we need a better balance. I want government bureaucracy cut down, less government involvement. What worried me the most was the rapid enactment of most bills, some of them almost overnight without the weighing of the pros and cons. That spells trouble. Also the socialists' total disregard and insensitivity to small business while catering to big business. Big business will always survive. If it was not for the federal programs it would have been really grim and I did not like their me against you attitude. I am happy our P.C. candidate won.

Mr. V. [a labourer] — I voted P.C. because socialism is against christian principals. It is state ownership against free enterprise, personal freedom against ultimately dictatorship. I got personally involved for the party I believe in.

Mr. X [a religious leader] — I voted against the socialist simply because I felt socialism can become statism. I feel uncomfortable with outright socialism but the election of the P.C. equally upsets me. I had hoped for a government left of centre such as the Manitoba Liberals. The P.C.'s are too much for big business and have no morality in principal. I did not personally get involved in helping my man get elected. (Only one Liberal got elected in Manitoba. In his riding the NDP took it).

Mr. E. [a comptroller] — My family and I got personally involved. I canvassed, I scruteneered and I voted P.C. I am a christian and it is true that the NDP has a larger than average share of people who do not want anything to do with religion but that was not my reason for getting involved. We had to save the province. I am scared of socialism. My parents came from Europe and it started off the same way there and ended up communist.

Mr. S. [a branch manager] — Sure I got involved. I also voted P.C. I am against socialism so we had to go out and change the government. No, we will never find perfection.

WINNIPEG FREE PRESS



Premier Sterling Lyon

Mr. P. [a sales manager] — I was brought up in a democratic society. If you do not vote you are repudiating democracy. I voted P.C. We have endured stagnation long enough. Do you know that if you do not run a union shop you can't get business from the government outfits such as Autopac, Flyer, Morden Fine Foods, etc.?

Mr. A. [a draughtsman] — Voting, me? What for. I did not go out and vote. As a christian I did not agree with any of the parties so I did not vote.

Mr. H. [a salesman] — It was time for a change. I voted P.C. Schreyer was being manipulated.

Mr. E. [a merchandising manager] — I voted for the party. I did not like the man I voted for. I have always voted P.C. The growth in (N.D.P.) government bureaucracy was frightening. It was a real empire being built. The N.D.P. focused too much on their leader. More non-christians tend to go to the left so a government to the left also brings less christians.

What did this mood add up to?  
The P.C.'s managed to get 49% of the popular vote, said to be the largest in Manitoba history.

The Party standings are:

	1977	at dis- solution	% of pop. vote
P.C.	33	23	49
N.D.P.	23	31	39
Liberal	1	3	
	57	57	

Man for man, the P.C.'s seem to have the best material to work with in both seasoned and new politicians in a variety of fields. Mr. Sterling Lyon, the Premier-elect, has had 11 years in various cabinet posts. He is straight forward and, of course, a free enterpriser. Mr. Lyon sees his new government as being responsible to the people. He wants it to be compassionate and humane. His promise

Continued on page 2

by Mitchell Henderson

Mr. Henderson is a free lance writer  
from Edmonton, Alta.

I often wonder what my reaction would be to a face-to-face confrontation with Christ. Sometimes I envy His companions of those faroff days because they saw and heard Him daily. But it may not have been that easy for them either, because scoffers and disbelievers were much in evidence then, too.

Their resentment was born of fear - fear of the unknown and a sub-conscious acknowledgment that this new preacher was advocating what they knew to be true but were reluctant to admit - that theirs was an unfilled life. This advocacy of love for their neighbors was revolutionary and unwelcome for its adoption meant a complete change in their business and social relationships and an interference with their material gains.

But for His followers, Christ's physical presence must have been inspiring and strengthening, although Peter's reaction, when the chips were down, was disappointing. His daily contact with Christ didn't prevent him from indulging in a skin-saving denial of acquaintanceship. But Peter proved very human and perhaps that is why he is shown in this role - to show the frailties of humans. I know I found encouragement in this episode because I'm afraid I'm like Peter, too often denying Christ by my actions under certain circumstances.

To realize Christ can be a daily companion is a breathtaking discovery. It is something that requires effort initially to remember and develop but once the knowledge is instilled in one's subconscious, a whole new life unfolds. Fears are dispelled and uncertainties banished - situations that seemed so complicated before, now become simplified. It eliminates wandering aimlessly in a grey area, as black and white become easily distinguishable. And a feeling of loneliness will never again exist because, as the lines of communication with Him become more frequently used, the sense of peace increases and a feeling of comradeship ripens.

To achieve this feeling of oneness, a quiet time is important, a time for re-charging of the spiritual batteries. It is possible to extract a moment or two from the day's rush and turmoil. The quiet time should be managed regularly each day - to start the day off properly for one; then a "pick-me-up" midway through the day, something similar to that mid-morning coffee break, which shouldn't be discontinued, rather a spiritual break should be added. Then the evenings, before retiring, offer time for reflection - the day is being returned and, with the companionship of Christ, it is being returned to become part of treasured memories that can be gladly recalled at a later date.

Christ's guidelines are unmistakably set out and the ripening of companionship through daily communication with Him enables an instinctive right choice being made in everyday decisions.

## And He walks with me

Certainly, there will be mistakes made impulsively but the closeness of His presense will prevent the same mistake twice.

Those two commandments to which Christ gave top priority, "Love the Lord your God with all your heart, soul and mind" and "Love your neighbor as much as you love yourself", embrace wholly the required conduct of the Christian. Those commandments are not easy to obey, especially the second one. In the daily rush it is difficult to defer to others - the tendency is to push people aside. But as one's character develops, so does one's ability to manage the daily crises and irritations.

This daily walk with Christ sees the burial of all the confusions and anxieties about the future. Those useless hours formerly spent on fruitless concern for things uncontrollable can now be used productively. The new way of life can be done without fanfare. In everyday contact, the opportunity to do something for someone unselfishly and anonymously presents itself. If it doesn't, a search for the opportunity should be made. Anonymity is essential in the performance of our good deeds if the full enrichment from it is to be received. A sanctimonious parade is undesirable.

The essay "Desiderata" also shows that there is nothing new under the sun for this essay was discovered almost 300 years ago (1692) in Old Saint Paul's Church in Baltimore. The unknown author's admonitions in this masterpiece stem from conditions and people similar to those living today. The author advises caution in business: "For everywhere life is full of trickery", but continues: "Many persons strive for high ideals and everywhere life is full of heroism".

The closing thoughts, too, are comforting, as the author acknowledges God he urges people to be at peace with Him and with their souls and concludes with the words, so applicable to today: "With all its sham, drudgery and broken dreams, it is still a beautiful world."

And it can be, too, if one but remembers His emphasis of those two commandments and sincerely employs them. His invitation to seek Him, if accepted, will lead to a full and rich life on this earth to be followed by incomprehensible joys in His kingdom.

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## NEXT WEEK

Growth in the Lord



# ViewPoint

## A continuing reformation

It's Reformation Day and this year marks the 460th anniversary of Martin Luther's courageous act in defying his church. Do we simply remember what happened then?

A high school student was asked what "reformation" was. "Oh, that happened in 1517", he said, rather proud that he recalled the date. Point is, he was dead wrong because "reformation" did not take place in 1517, it began then and continues now.

For Martin Luther, all of life was religion, service to God. John Calvin was totally submissive to the Word of God and tried to work out its implications for society.

That re-formation has continued in various degrees through the centuries so that the church could continue to see new facets of life which needed God's guidance. Reformation is a changing process, a Christian evolution of God's Word as it applies to our lives.

We have seen that God and the Bible and faith are more than Sunday topics. We have seen the need to proclaim Christ in education so we formed Christian schools. We became involved in Christian journalism, labor, politics, agriculture.

Much more needs to be done. We need a Christian approach to ecology such as is reflected somewhat in one of Francis Schaeffer's books.

A reformation has also taken place in the role of the minister. The minister in many cases has become a pastor, a counsellor, a psychologist, and the proclaiming of the Word has in such cases often fallen short in substance. Preachers of the Word must continue to be bold in proclaiming God's message of salvation and in seeking a personal commitment to Jesus Christ.

We need to listen to the whole Bible, not just the New Testament so that we may clearly see God's people in a

secular culture and how they, like us today, were influenced by the world around them.

Reformation Day marked a milestone in the life of Martin Luther but each day for us is a day of reformation as we apply God's Word to all that we do. All of life has to be religion, that is service to God.

The reformational process also involves a great deal of self-education. We have to get to know our Bibles better and we have to be kept busy in applying that Bible to our lives.

I recently had occasion to address a youth group about the importance of reading, with a natural plug for Calvinist Contact. Young people (all of us actually) need to educate themselves so that they may know what is happening around them. That involves not only the newspaper and related news magazines but, more importantly so-called religious publications.

We must all know what our denomination is saying on major issues of the day, and if the official denominational publications are not doing that then they are missing their calling. There are publications on labor, agriculture and academics. Then there are general publications such as Calvinist Contact which attempts to touch on all facets of Christian living.

Reading is part of the reformational process, re-forming our thoughts through knowledge and understanding. We as Reformed churches must be in a constant changing state, applying the inspired Word of God to a changing world and speaking out on such things as ecology, economy, unemployment. This is my Father's world. He belongs here and His Word has much to say to the world.

We remember the Luthers and Calvins of the 16th century and we must continue to be Reformed in our minds and hearts.

Keith Knight

by Keith Knight

## NewsViews

## Alcohol leaves the frozen North

**YELLOWKNIFE** — Indian and Eskimo communities are being destroyed by liquor in the Northwest Territories but something is being done about it. Like dominoes on a frozen landscape, community after community has turned to petitions and election polls to deal with the North's epidemic of alcohol abuse.

In the past year, five northern communities have voted themselves completely dry, putting the government liquor stores out of business. In addition, liquor rationing is in effect now in four settlements and votes are pending in eight more communities.

The most interesting vote will occur in Igloodik, an Inuit community that boasts a strong community fibre.

These moves to lick liquor arise out of desperation. The territories' per capita consumption rate is higher than that of any province, and liquor-related violence is a major cause of death. Beatings, shootings, drownings and freezing are familiar themes in the northern settlements.

The most surprising reaction to the liquor problem comes from Inuvik, sometimes known as Gomorrah North, because of the raging alcohol abuse which supposedly affects more than 90 per cent of the native families living there. An anti-liquor move began there some time ago, the voters will decide on liquor's fate on Oct. 31.

Only one government study has been done to date on the effects of banning or limiting alcohol. Some of the findings show that, as income goes up, so does alcohol consumption. RCMP statistics show there was 60 per cent less crime in the community in three months after a liquor store closed than there was in a similar period in the previous year.

School attendance, work habits and family life have shown a marked improvement.

The beautiful thing about this anti-alcohol sweep across Canada's crusted North is that it comes from the people themselves. Liquor was not taken away from the Indians and Eskimos by the White Man in Ottawa but they saw what it was doing to them and their lives, and did something about it.

If only our communities had the intestinal fortitude to do something about those things which threaten our lives and which mould our cultures. These moral values cannot be legislated by governments; they must come from the hearts of the people.

## Calvinist Contact

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## Manitoba returns to the Conservatives

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to keep and improve social programs, such as senior citizens housing, medicare, etc. cutting government waste and cutting government involvement, where not wanted and needed, are hopefully promises for better things to come. He also promised more consideration to private schools.

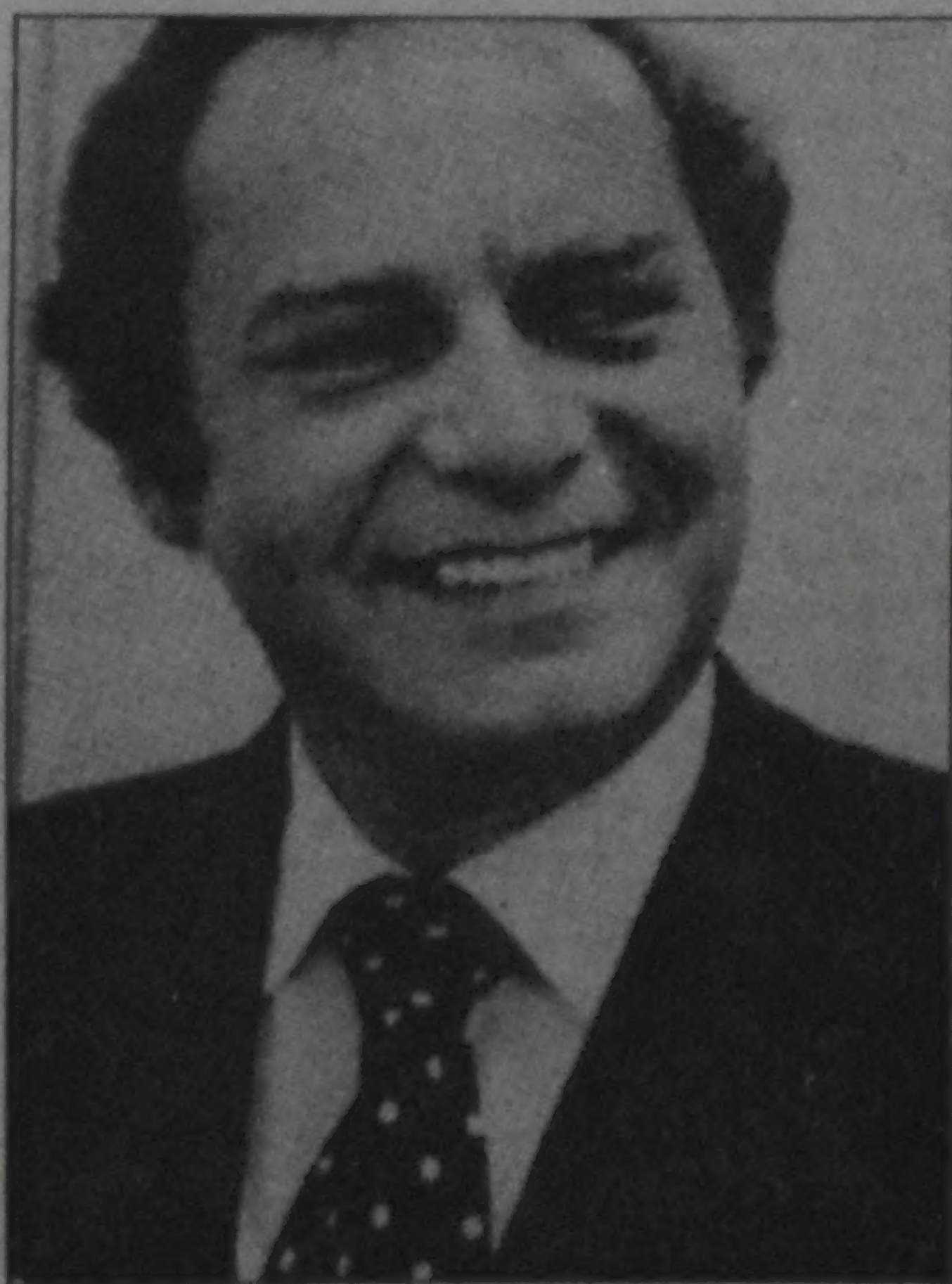
With all this it seems Manitoba has returned to a two party system, from Liberals and P.C., to P.C. and N.D.P.

Charles Huband, the Liberal party leader, had wanted to move his party closer to the left but Manitoba had just 8 years of that and with a Liberal party in Ottawa notoriously ignoring the needs of the West he was just not an alternative to the N.D.P., thus leaving the Liberals completely out of the political picture.

Mr. Huband took the rejection of his program and his party philosophically. He said, "I have tried and I am not going to bash my head against a brick wall. I am finished with politics". It is unfortunate that Manitobans will not benefit from the services of Charles Huband, a capable and concerned man. But this was not a vote against Huband. It was simply a matter of the right man with the wrong alternative.

Mr. Schreyer on the other hand took the defeat of his party very hard and I might add very ungraciously. He was

considering stepping down as leader of the N.D.P. because, in his words, "with my notorious short temper I will not be well suited as leader of the opposition." Although his position is understandable, it is not excusable.



Ed Schreyer,  
former Premier of Manitoba

Some Christians will contend that the socialists are more humane and therefore they vote socialist. I think voting socialist is like seeing how close

you can get to the fire without burning yourself. There comes a point of no return. At that point, call it what you will, the state will run your life. They will tell you where to work, and for how much, what you can buy and where. Whether you can attend your church meeting on a certain day or whether you are expected at the Union Centre, and what your children should be taught.

The new government will have a difficult task in the coming four years. A civil service which has grown into a bureaucratic monster must be partially dismantled. (The socialists were hiring civil servants at a rate someone calculated would mean that by 1985 all Manitobans would work for the government).

The roads are deteriorated, there is a large deficit and the economical outlook is not too good for the country as a whole. Who would want to run for office with such an unenviable task awaiting him? Among others, I interviewed Dr. Henry Krahn who ran as a P.C. seemingly unsuccessfully against Mr. Schreyer, the N.D.P. party leader.

Henry Krahn is a Christian doctor who reached the breaking point of frustration with the socialist government more than 1½ years ago and he felt it his duty to help defeat the government. He mentioned that one of

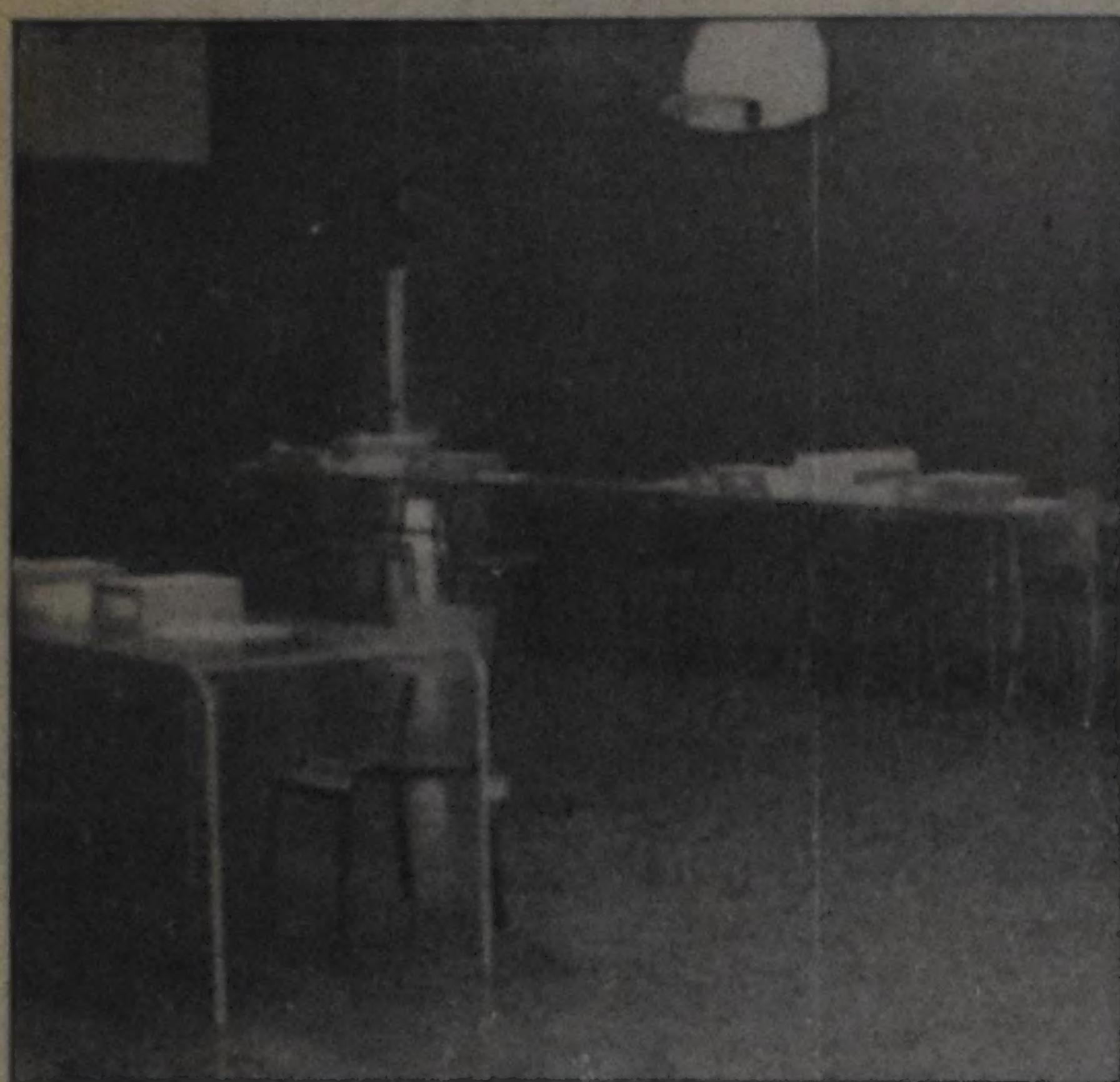
the programs the socialists were going to introduce for the elderly was basically a good program but in their zeal to overkill they were also going to make it so that these elderly people would have to drop their regular medicare program and be assigned a doctor appointed by the government for their particular area.

Dr. Krahn supported the concept of shared services for private schools. As a candidate, he spoke to Mr. Lyon, the new Premier-elect, about his concern and Mr. Lyon in turn said he would support and improve shared services. Another point may be that the N.D.P. in Manitoba was a one man party and that man was Ed Schreyer. Most billboards proudly announced: Vote for Ed Schreyer's Mr. "X", your N.D.P. candidate." Well, four years ago Mr. Schreyer spent most of his time meeting the people of Manitoba and his candidates put him in office at that time. However, this time due to the real threat in his home riding, he had to spend most of his time there and the result was that many of his candidates could not hold on to their seats and thus the N.D.P. government in Manitoba was defeated.

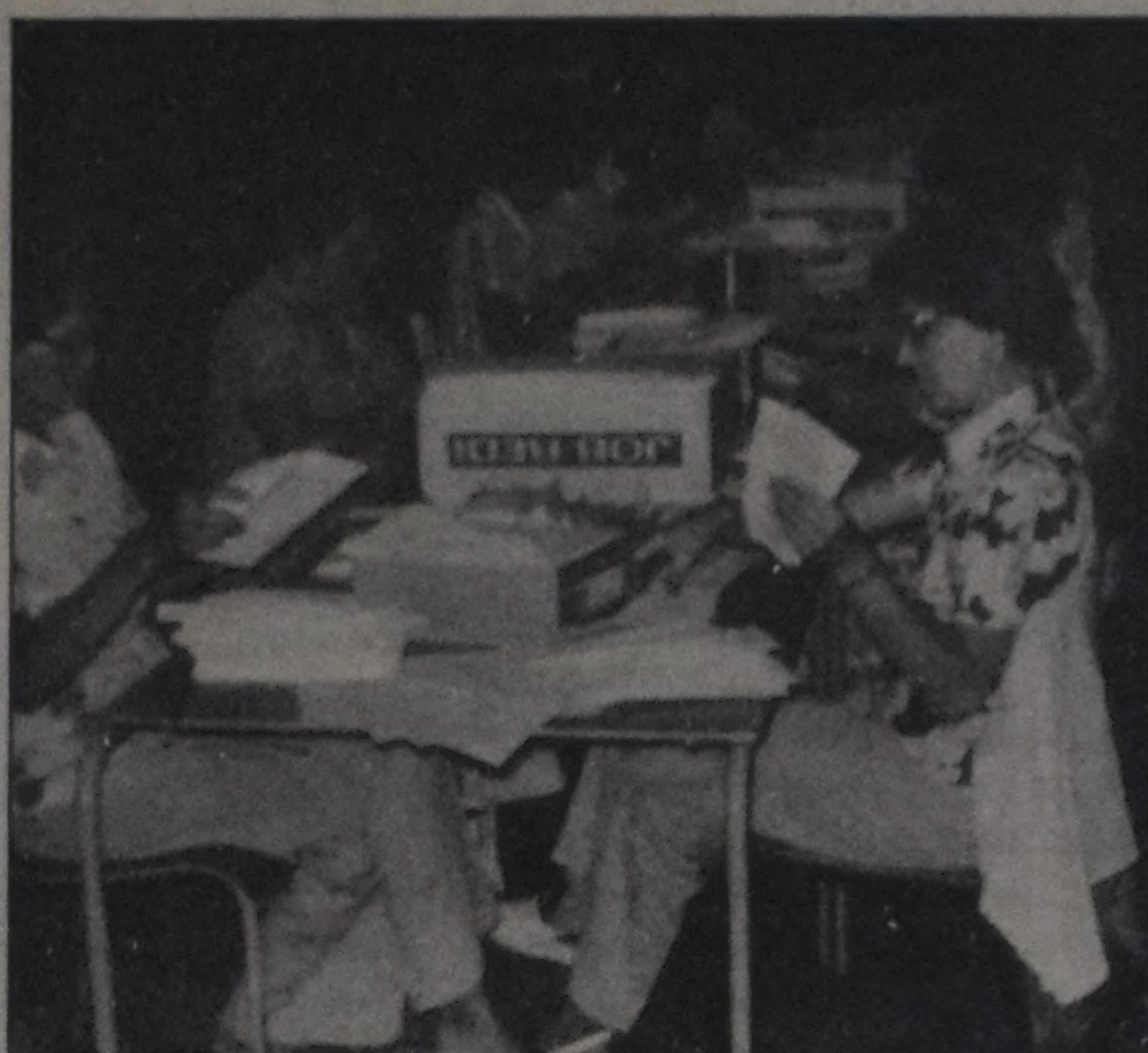
Christian involvement in politics? Of course, you too might find unexpected results. And is that not what politics is all about?



Before



During



After



## Fund raising with a personal touch

It was a busy night for a group of volunteers in Burlington, Ontario last month when they got together to stuff thousands of envelopes as part of the Canadian Christian Education Foundation's nation-wide fund-raising cam-

paign. Volunteers came from the Burlington, Aldershot and Ancaster Christian Reformed Churches. The CCEF has made a \$30,000 commitment to the National Union of Christian Schools (NUCS) towards curricu-

lum development for 1977. Brochures and letters were sent to thousands of homes across Canada to relate the work of the Foundation in providing funds to develop new textbooks for the Christian Schools. Several textbooks

and teacher guides on Canadian studies have already been used effectively during the past year and many more are being planned. The Foundation has its headquarters at 2389 St. Frances Drive, Burlington, Ont.

### LETTERS

## Smoking is hazard to others

Dear Sir:

I am responding to your editorial entitled, "The end to a cloud of smoke". I believe that you have drawn an improper analogy between seat-belt legislation and legislation forbidding smoking in public.

The smoker is not forbidden to indulge his habit in private. He may choose to ruin his health (while practising his "lifestyle") as he pleases in the privacy of his own home.

The smoker has been forbidden to smoke in public, where he is a hazard not only to himself, but to others. Research has shown that non-smokers who work in areas where smoking is permitted, have a higher incidence of

smoking-related illnesses such as lung cancer, i.e., their health is being harmed by the smokers around them. Furthermore, many individuals have medical conditions such as allergies, bronchitis or asthma which are exacerbated by cigarette smoke. Should these individuals have to wear a "gas mask" to go downtown shopping? Add this to the costs involved in cleaning up after smokers (drycleaning drapes, cleaning ashtrays, scraping cigarette butts from floors, replacing burned desk tops and chairs) which are born by smoker and non-smoker alike.

Smoking is not, as you suggest, merely a "personal decision". The law permits

you to ruin your health by smoking in your home if you choose. It is the responsibility of the law to prevent you from harming others by smoking in public. Just as you are not allowed to drive your car carelessly down the street, because of the potential harm to others, so you should not be allowed to carelessly pollute the air which others must breathe.

Seat belt legislation can be viewed as an infringement of personal liberty; smoking legislation is a protection of the right to choose whether one will protect one's health or adversely affect it by breathing smoke-filled air.

M. Annen  
London, Ont.

### RES NEWS EXCHANGE

## Churches assess relationship

THE NETHERLANDS — An important item on the agenda of the Christian Reformed Churches in The Netherlands as they met last month was their relationship to the Free Reformed Churches in The Netherlands - both affiliated and unaffiliated. Steps were taken to intensify the discussions with the Free affiliated churches but no action was taken with regard to the unaffiliated churches. Both Free churches as well as the Christian Reformed Churches want to keep the door open to eventual union, but few steps have been taken toward that door.

In 1962 the CRCN had already made fairly good progress in its talks with the affiliated churches, but the latter broke off these discussions in 1965. In 1972 contact was again established and an

exchange of letters took place. The CRCN synod had before it a letter written by the 1975 synod of the affiliated churches. The letter asked, among others, for scriptural grounds for those differences that created obstacles to unity, and inquired why the affiliated church's pronouncements regarding membership in the ICCN and the RES did not serve the cause of unity. The affiliated synod had added that no new committee would be appointed until the questions in the letter were answered. In order to meet this condition the CRCN invited the moderamen of the affiliated churches to meet with their moderamen. The CRCN synod stipulated that the differences raised by the committee for discussion in earlier talks had to be cleared up before the way was open toward eventual

union.

The discussion regarding the CRCN's relationship to the Free Reformed Churches, unaffiliated also ran into snags. It was pointed out that the unaffiliated do not as yet fully comprise a denomination; they do have periodic national gatherings, but no synod. How must the CRCN, therefore, proceed in its talks with these churches? Also asked was, what is the status of the "common declaration" that was drawn up by a joint committee from the CRCN and the unaffiliated churches? In the discussion serious doubts were raised about views on predestination, eternal life, law and gospel, the Lord's Day, one-sided emphasis on covenant promises in preaching as over against Scripturally-subjective preaching, etc.

Continued on page 14

## The Homestead - project in community living

The association of substitute family living in cooperation with and the assistance of the deacons of the Christian Reformed Church are operating a home in Hamilton, Ont. to assist young adults who, on account of emotional difficulties are unable to live at home. The aim is to provide the residents with an environment that is helpful to them. Emphasis is placed on obtaining life skills which they can use after they leave Homestead.

The Homestead has been in existence for three years and has been very beneficial to a number of people.

The necessity of owning our own home had been discussed prior to the fire. The board decided to approach Central Mortgage and Housing Corporation with a request to finance a new residence as we had gained considerable credibility in the community. Our request to C.M.H.C. could not be considered initially as

funds for 1977 had been allocated. Much to our surprise and with thanks to the Lord we were notified a few weeks later that funds had become available and our application would be considered. Without going into all details, we are now able to report that funding for the purchase of the new Homestead has now become reality. We will be taking possession of our building on November 1, 1977.

The new Homestead will be located at 326 Locke Street South, Hamilton. Considerable renovations will have to be done after that date, but hopefully we will be operational by January 1, 1978. With the opening of the new Homestead we are asking you to support us.

Should you also know someone for whom residency at the Homestead could be beneficial feel free to encourage that person to apply.

With the Re-opening of our newly acquired residence  
The Association for Substitute Family Living  
invites applications for the position of

## House co-ordinator(s) for the Homestead

This is a challenging and rewarding position for a couple or an individual who would like to assist the residents in their efforts toward rehabilitation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated.

Please send applications to Mr. John Prinzen, M.S.W., 2015 Headon Road, R.R.#2, Burlington, Ontario. L7R 3X5; or call for further information at 335-2904 (evenings) or 528-1441, ext.55.



## Church News

### CANADIAN REFORMED

#### Called

- to London, Ont. Cand. B. Tiggelaar

#### Accepted

- to Cloverdale, B.C. Rev. J. Visscher of Coaldale, Alta.

### CHRISTIAN REFORMED

#### Called

- to Acton, Ont., Rev. Jacob Uitvlugt of Wyoming (Beverly), Mich.

- to Belleville (Maranatha), Ont. Rev. J.J. Hoytema of Sarnia (Second), Ont.

- to Dunnville, Ont. Cand. Gregg Martin of Wayne, N.J.

#### Declined

- to Sarnia (Second), Rev. Dick Los of Peterborough, Ont. (Erroneously listed under the "accepted" column last week. Our apologies)

- to Calgary (Maranatha), Alta., Rev. Anthony De Jager of Bowmanville (Rehoboth), Ont.

#### New Address

Rev. Peter Ravensbergen, Townline Rd. R.R.1, Smithville, Ont. L0R 2A0. Tel. (416) 957-3449.

#### New clerk

for the Athens CRC: J. Van der Kloet, Addison, Ont., K0E 1A0. Tel. (613)924-2362

Mr. Fred Leenstra, R.R.3, Smithville, Ont. L0R 2A0. Tel. (416) 957-3465.

#### Change in time of worship

Acton, Ont. CRC conducts its second service at 4 p.m., rather than 5 p.m.

#### Rev. Byker to study

The consistory of Toronto (Second) CRC has granted its pastor Rev. John J. Byker, his request to be released from service for an indefinite period to allow him to pursue further studies.

Rev. Byker has served our congregation faithfully with dedication for 13 years. He has established a reputation as a staunch defender of the historic Reformed faith and by his sound biblical preaching and catechism teaching he has been a great blessing to us.

In the course of his ministry with our church Rev. Byker participated in a number of courses and seminars such as: with Dr. Francis Schaeffer at l'Abri, with Dr. Kennedy at Ft. Lauderdale in evangelism training, with Dr. Jay Adams in Philadelphia in family counseling.

These experiences helped him to lead an active evangelism program, a work which the Lord has greatly blessed. This background also enabled him to be a capable counselor to church members and to those who come to our church via evangelism, people who often have serious problems. As our pastor, Rev. Byker was always ready to visit the sick and those in distress, to counsel, guide and instruct the youth.

Our congregation regrets to see Rev. Byker leave. We wish him and his family God's guidance and blessing in the studies and work he intends to undertake.

We heartily recommend him to the churches which he may be called to serve. Rev. Byker may be contacted at:

66-68th Ave., Allendale, Mich. 48101. Tel. (616) 895-6554

N. Gazendam, clerk

## Volunteers raise the roof at Athens Christian school

Last year the staff and students of the Athens Christian School in Athens, Ont. were plagued by a leaking roof and drafty rooms. This August the school society decided to put a new cottage roof onto the school to replace the old flat roof. Such an undertaking would involve a tremendous expense to the small society, so it was decided that the roof would be built with volunteer labor. Such a proposal was folly to many. Could a "roof-raising" be successful in such a day and age?

The job had to be done quickly to prevent any weather damage to the school. It was hoped to have a completed roof in three days, but by the end of the first day, Thursday, the final shingle was laid. More than twenty-five men and boys arrived on the scene

- all ages and occupations and all dedicated to constructing a new roof, united in Christian fellowship. Farmer's hay wagons were converted into scaffolds and tractors were used in helping to lift supplies to the roof. The schoolyard was transformed into a most unique-looking construction site which was alive with a spirit of Christian unity and co-operation.

On Friday, the "roof-raising" celebrations continued as the ladies' auxiliary provided a barbecue picnic for the hard-working men and their families. On Saturday the eaves and insulation were completed. The roof was done. God had truly blessed their efforts. This winter students will be warmer and drier at the Athens Christian School.



## A new building for Guido de Bres High School

On Saturday, Oct. 2, the Canadian Reformed community in the Hamilton, Ont. area celebrated a happy occasion with the official opening of their new high school building situated on property adjacent to the Christian Grade school and the church.

The school has been in operation for about the past five years in one of the former Hamilton high schools. The cost of the new building ranged somewhere in the neighborhood of \$600,000 a rather tidy sum for any community to raise. But to the surprise of the School Association a fund raising campaign in The Netherlands donated about \$475,000 towards its construction.

Mr. Pieter Jongeling, who was formerly a member of the Dutch government, was on hand to make the official donation. He also took part in the ribbon cutting ceremonies at the school.

With about 220 students enrolled in Grades 9 through 12, the school is owned and operated by the Canadian Reformed High School Association of Ontario.

The building, which has a staff of about 12 full and part-time teachers, has between 18 and 20 classrooms, a gym-auditorium and when an addition is completed will also have technical shops.

The Canadian Reformed Church believes that Christian education ought to be regarded as a part of the home and church. For that reason too, the school has been given its

particular name, Guido de Bres. De Bres, of course, was the author of the Belgic Confession. The name shows the significance of the creeds in the school's philosophy and its

desire to direct its teachings accordingly. At a time when many other Christian schools are looking into the possibility of becoming interdenominational the attitude of the school board is an outstanding one. Anyone looking for an alternative to a present educational system will find a definite alternative here.

The opening of this High school was not the only one in Canadian Reformed circles. The Christian High School in Guelph also moved into a new building a few days before.

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Drumheller - CJDV (Sat)	8:30 p.m.	910
Edmonton - CHQT	8:30 a.m.	1110
Edson - CJYR	10:00 a.m.	970
Ft. McMurray - CJOK	9:00 a.m.	1230
Peace River - CKYL	7:00 p.m.	610
Taber - CKTA	9:30 a.m.	1570
BRITISH COLUMBIA		
Abbotsford - CFVR	11:30 a.m.	1240
Burns Lake - CFLD	9:15 a.m.	1400
Duncan - CKAY	7:30 p.m.	1500
Kamloops - CFFM-FM	(Sat) 10:00 p.m.	98.3
Langley - CJJC	10:05 p.m.	850
Osoyoos - CKOO	8:30 a.m.	1240
Penticton - CKOK	8:30 a.m.	800
Smithers - CFBV	9:15 a.m.	1230
Summerland - CKSP	8:30 a.m.	1450
Vancouver - CJVB	9:00 a.m.	1470
Vernon - CJIB	10:00 a.m.	940
MANITOBA		
Altona - CFAM	9:30 a.m.	950
Boissevain - CJRB	9:30 a.m.	1220
Steinbach - CHSM	9:30 a.m.	1250
Winnipeg - CKJS	9:15 a.m.	810

SASKATCHEWAN		
Estevan - CJSL (Mon.)	9:30 p.m.	1280
Regina - CKRM	10:30 a.m.	980
Saskatoon - CFQC (Sat)	9:30 p.m.	600
Weyburn - CFSL (Mon)	9:30 p.m.	1190

ONTARIO		
Brantford - CKPC	10:00 p.m.	1380
Cornwall - CJSS	8:00 a.m.	1220
Ft. Frances - CFOB	10:30 a.m.	800
Hamilton - CKOC	7:00 a.m.	1150
Kapuskasing - CKAP	9:00 a.m.	580
Kingston - CKLC	8:30 a.m.	1380
Ottawa - CFGO	8:30 a.m.	1440
Owen Sound - CFOS	1:30 p.m.	560
Pembroke - CHOV (Sat)	7:00 p.m.	1350
Sarnia - CHOK	8:30 a.m.	1070
St. Catharines - CHSC	7:30 a.m.	1220
St. Thomas - CHLO	4:30 p.m.	1570
Stratford - CJCS	1:00 p.m.	1240
Thunder Bay - CFPA	9:30 a.m.	1230
Toronto - CHIN-FM	8:00 a.m.	101
Toronto - CKFH	9:30 a.m.	1430
Wingham - CKNX	10:30 a.m.	920

NOVA SCOTIA		
Digby - CKDY	5:00 p.m.	1420
Kentville - CKEN	5:00 p.m.	1490
Middleton - CKAD	5:00 p.m.	1350
Nw. Glasgow - CKEC	7:30 a.m.	1320
Sydney - CJCB	10:15 a.m.	1270
Windsor - CFAB	5:00 p.m.	1450

QUEBEC		
Montreal - CFCF	9:30 p.m.	600
NEW BRUNSWICK		
Fredericton - CFNB	10:30 a.m.	550
Newcastle - CFAN	9:30 a.m.	790

### FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO		
CFML - Cornwall	9:30 a.m.	1170
CFCL - Timmins	9:30 a.m.	620

QUEBEC		
CHRS - Montreal	8:00 a.m.	1090
CKLM - Montreal	9:15 a.m.	1570
CKCV - Quebec City	7:15 a.m.	1280
CHLN - Three Rivers	7:45 a.m.	550

## THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3





by Dr. Kooistra

# The Dutch Government and abortion

Part 1 of 2

During the spring of this year elections were held in The Netherlands and the time had come for the formation of a new cabinet. The Queen requested Drs. Joop Den Uyl who had been the premier in the former cabinet, to fulfill this function. The three parties had a combined majority in the Second Chamber and therefore were the logical combination to form a new cabinet. They were the PvdA [Labour Party], D'66 [a minority group of the Labour Party] and the CDA [Christian Democratic Appel] which united the Protestant and Catholic political parties.

One of the matters in which agreement between the leaders of the three parties was needed was the abortion-legislation. Practices in some abortion clinics had led to great unrest in the country during the time of the former government.

People in favour of abortion-on-demand had defended their "rights" with great emphasis. Women should be free. They were to be "baas in eigen buik" (boss in your own belly). I admire neither the Dutch nor the English version. To offset this, thousands of people signed a petition asking the government to maintain existing legislation and to enforce the law. Many people demanded that the abortion clinics be closed.

For our readers we only have to mention the name of Dr. Henry Morgenthau and much will seem familiar.

Let me begin with the facts after which I like to make some remarks about the values involved in this debate.

The facts

## Wednesday, August 17, 1977

Cabinet former (formateur) Den Uyl realizes that an agreement on the abortion issue between the three leaders of the PvdA, the D'66 and the CDA is impossible. He has a list of 9 points on which some kind of policy has to be hammered out. Abortion is the first thorny issue. Since opinions vary, Den Uyl tries to find a procedure on which all three parties can agree. Den Uyl is convinced that a new law is needed. He hopes to work out a plan of common action, not regarding actual content of the new law, but only the process to be followed for the formulation and adoption of such a new law.

At this point Den Uyl is still willing to talk with PvdA and CDA about the abortion issue as such, since he hopes that there are people in the CDA who want to go in the direction of a compromise.

The meeting lasts from 8 p.m. Wednesday till 1 a.m. Thursday. The participants respected each other and the tone of the consultation remained friendly. Den Uyl presided and the other participants were Van Thijn for the PvdA, Terlouw for the D'66 and Van Agt for the CDA.

## Thursday, August 18

The newspapers inform us that Den Uyl is far from optimistic as to the possibility of reaching an agreement on the procedure issue. Van Agt, the Roman Catholic leader of the CDA, states that, if the formation fails, none of the political parties should be blamed. It is a matter of principle. The leader of the PvdA, Van Thijn, called the matter "een heidens moeilijke situatie" (a paganly difficult situation) and you wonder who the real "pagans" are in this discussion.

The Christian Democrats endorse the new law which basically allows abortion only in cases where there is real danger for the life or the health of the mother. The new law would allow termination of pregnancy only in certain cases and under certain restricted conditions.

## Friday, August 19

New talks between PvdA, D'66 and CDA. Yet Den Uyl had planned to come with his final proposal to the three party leaders but needed more time to formulate his proposed solution as to the procedure to be followed. In the meantime there is speculation about dissensions within the CDA. "Het Nederlands Dagblad" or the former "Gereformeerd Gezinsblad" (the latter name is much nicer!) informs us that Mr. Aantjes, vice president of the CDA (Protestant and leader of the Anti Revolutionary Party) wishes to add some water to the abortion wine. (He seems to indicate that a compromise with the socialists on the abortion issue is not only possible but also acceptable. A cabinet must be formed and an agreement on the abortion issue must be reached. However, it seems that the majority of the CDA does not favour Mr. Aantjes' ideas and supports Mr. Van Agt's strong position.

The leader of the Reformed

Political Alliance (Gereformeerd Politiek Verbond) writes that Mr. Aantjes always wants to defend the weaker ones with an appeal to the Gospel, but now it seems that he does not want to stand up for his principle.

## Saturday August 20

A medical professor, Dr. P. Muntendam, joins in the abortion debate. He wants a new study committee for, according to him, the situation has changed. Abortion is less in demand than it was before. There are better ways of contraceptive protection. Education will make abortion unnecessary in the future.

In the meantime, Drs. Den Uyl has reached the conclusion that not the cabinet, but parliament must make the ultimate decision in this matter. Den Uyl sends his letter with his ultimate proposals to all three party leaders.

## Sunday, August 21

It seems that The Netherlands still maintains some kind of observance of the Sunday as the day of rest. As far as I know no official meetings were held. In the meantime many people were thinking and some were praying about the last letter from Den Uyl. There was joy in the socialist circles: the cake was cut their way! but much concern and disappointment with the Christians.

## Monday, August 22

Den Uyl has considered the criticisms of the CDA people and now has some second thoughts about parts of his letter. He is willing to leave the possibility open for a law which originates from the government. Moreover he is also willing to allow any Christian minister of justice who would not be able to sign the new abortion law to take a short leave of absence so that some other minister could sign for him!

Den Uyl is even willing to call another election if many ministers indicate they may resign because of the abortion law.

Yet to all this Van Agt says clearly and loudly: "No!" To the CDA all this would be highly unacceptable. You can not blame the CDA. They could be eliminated on the abortion issue whenever the rest of the cabinet wished them to go. The whole endeavour begins to look like a shady affair.

## Tuesday, August 23

Den Uyl, who still wants a new law on the abortion issue in the near future, has modified his position again and comes with concessions to meet the objections of the CDA. Officially, however, there is no comment on the reaction of the political parties. Den Uyl writes that since he now has gone as far as possible he invites the other three leaders to send him word about his proposal by 11 p.m. Van Agt finds that deadline too soon and asks to be given time to answer by noon of the next day.

So the tension mounts in the dramatic efforts to do what, humanly speaking, cannot be done.

## Wednesday August 24

12 noon. The letters are in. From these letters we know now what Den Uyl had proposed. He changed his position in that he would allow the government to come with their own proposal for a new abortion law, but he would also leave open the option that the government would decide to let the legislative assembly, the Second Chamber, take the initiative.

Whatever would happen, according to the planner of the new cabinet, all ministers of

whether the government could find a way out of the impasse within two years.

The leader of the PvdA commented that he could not understand how the CDA could come with such a changed position.

Den Uyl however felt that the time of talking had passed and that there would be nothing to be gained by a two year delay of legislation.

He was inclined to go to the Queen to hand back his mandate. However, in his letter, Van Agt urged Den Uyl not to do this yet. Van Agt asked Den Uyl to keep on working. But Den Uyl asked: "What can I do yet?"

Van Agt made some suggestions in his letter. It would be possible for the time being to maintain the principle that abortion is a crime but that the government would not lay any charges against abortionists except in extreme cases of neglect or carelessness.

The result? Den Uyl does not go to the Queen. He ponders.



## Thursday, August 25

Den Uyl still looks for a way out. He tries the last straw which Van Agt offered him.

## Friday, August 26

The last straw breaks. Den Uyl fails and requests the Queen to appoint someone else.

Conclusion next week.

the new government should agree beforehand that the abortion was a "free problem". Yet he does not want to force upon the members of his new cabinet the promise that whoever becomes the new minister of justice has to sign the bill of the right to abortion on demand. Den Uyl accepts the conscientious objector in his government.

As could be expected the PvdA and the D'66 went along with the Den Uyl's proposals. All the tension focused on the reaction of the CDA.

It came at noon. Van Agt said again: "No, these proposals are still not acceptable." But they said more. Van Agt stated that the CDA was willing to work with a committee of consultation to see



## World Missions Update

### Evangelistic Centre

PUERTO RICO — Rev. & Mrs. Ronald Sprik have begun a new evangelistic centre in the suburban community of Brisas del Mar, Luquillo. This is on the eastern side of the island, near the city of Fajardo. The opening service took place on September 29 and was followed by five nights of special evangelistic meetings which featured Mr. & Mrs. Don Daverman, chalk artists from Grand Rapids, Mich.

### Christian hospital

NIGERIA — Takum Christian Hospital was taken over by the Ministry of Health, Gongola State, Nigeria on October 1, 1976. The status of the hospital was made uncertain by reports that the Ministry of Health was offering to return the hospital to the mission. A written offer has not been received and World Missions has decided not to pursue the possibility of taking the hospital back. Missionary nurses Mae Mast, Julie Vander Laan and Anita Vissla continue to work in the hospital and Nigerian pastors and evangelists continue to work as hospital chaplains.

### Training program.

MEXICO — For ten years the Christian Reformed Mission has sponsored the mass communication centre in downtown Mexico City. At present, 30 students are being given preparation for leadership roles at the centre. They come from churches all over the city and generally are recommended to the centre by their church councils and consistories. They are taught Reformed doctrine, Bible interpretation and given supervised field work. Missionary Donald Lagerwey is in charge of this training program.

### Translation work.

NIGERIA — The first draft of the Takum Jukun New Testament was recently completed. With thanksgiving, pray for Missionary Margaret Dykstra and Nigerian assistants who will now revise and prepare the New Testament for printing.

### Pre-baptismal teaching

NIGERIA — Hundreds of people are being given pre-baptismal instruction in the Nigerian churches and will be baptized during the next three months. Pray for these young Christians.

### Mission support

The Board of World Missions gratefully acknowledges the participation of these churches in recently undertaking support of the following missionaries: Immanuel, Brampton, Ont. — Dr. & Mrs. Peter Greidanus; Aldershot, Burlington, Ont. — Rev. & Mrs. Arthur Helleman; West End, Edmonton, Alta. — Rev. & Mrs. Arie Leder; Forest Grove, Mich. — Mr. & Mrs. Nick Kroeze; Fellowship, Grandville, Mich. — Miss Winabelle Gritter; Mountainview, Grimsby, Ont. — Mr. & Mrs. Case Van Wyk; Niekerk, Holland, Mich. — Mr. & Mrs. Ryan Veeneman; Pine Creek, Holland, Mich. — Rev. & Mrs. Gary Bekker.

by Rev. Ralph Heynen

## PASTORAL COUNSELLING

You will recognize that this is the title of a book written by the late John F. Kennedy, when he wrote about a number of persons who developed real courage and showed that courage in the face of obstacles. These profiles of courage were men and women who were able to overcome in spite of great difficulties. In a sense Hebrews 11 is an account of "Profiles of Courage" that presents men and women of faith; faith which allowed them to overcome some difficulty, some challenge some obstacle.

When you read the Reformation story you cannot help but be impressed by the tremendous courage revealed by men like Luther, Zwingli, Calvin and John Knox and others of the great leaders of that day. These men were ready to face danger, to be disgraced, rejected, to be scorned. To think of Luther when he made his great defense, his great stand, "I will not recant," he said. "It is not good for a man to go against his conscience. I can do no otherwise, here I stand, so help me God!" That's the kind of courage that lay at the basis of the Reformation and that's something that has been done again and again in the history of the church and fortunately today there are still men and women of real genuine courage.

Courage is defined as that quality of mind that enables one to meet difficulties with firmness. It implies a stability of mind and purpose in the casting aside of undue fears. Too often we think of courage only when we come face to face with some great danger, some great disappointment. We say about someone who shows considerable courage in the face of pain or in the face of grief - "these people have a genuine courage". But it takes courage to live - it has to be seen in everyday life, in the ups and downs through which we go.

## THOUGHT FOR THE WEEK

**We all need a unifying principle that's strong enough to bind our life into one great unity. This principle must be more than a doctrine, more than a creed, more than just a few words to which we cling. It is found only in our relationship with a living person, it's found in the pathway of surrender to the inescapable Christ. But when we place all the conflicting drives and desires into that one all-embracing desire, we will have united our personality and we will find a sense of healing and wholeness that makes life worthwhile.**

It takes staying power to live one day at the time. Our streamlined culture with its luxuries is not conducive to building strong bodies and muscles but it is also not conducive to training children to live a life of courage.

It's so easy to spoil our children. I think as Christian people we tend to protect our children from many dangers and as a result they do not develop the kind of courage that they need in order to stand out in this world like the men of the Reformation did. There is a real danger of giving them overprotectiveness and it prevents them from becoming "profiles of courage". In fact, this is true for all of us at this time.

In virtually every area of life we are protected. This has become necessary because of the fact that we are living in that kind of world in which you do not find people, for example, building up their own financial resources to take care of the future, but they are provided for by the state.

## Profiles of courage

How then can we develop greater courage in our children? What can we do in order to teach them some of these lessons, because basically the evidence of a lack of courage lies within the individual. It's not the surroundings, it's not the environment, but it's within oneself. It touches the inner source of strength on which we can draw and when the going becomes a bit difficult we have something on which to lean. It's not only the great crises that call forth this strength, but when you live with a person, when you work side-by-side in the office or the shop with a person, you can soon determine whether you are dealing with someone who is scared, who is afraid to stand up, who is a bit flabby as far as facing up to issues, or whether he or she is a person of courage.

We see the absence of courage in the way people meet illness or unemployment or temptations. It is seen in the measure of stability that people have when they walk life's daily road, because courage means that we have some goals and we are going to go towards that goal no matter what the price. It requires that we have values and we are going to stick to these values. It means that we live purposefully and no obstacle in this world is going to swerve us from our high goal in life.

There are some who face great danger with bravery or reckless abandon of themselves. They seem to show no fear at all and these are often called brave people even though their bravery and their courage is an external thing and not an internal thing. There are other people who have fears, who are a bit timid, who see the dangers and count the cost and yet they move ahead; that's real courage! Reckless bravado is not really courage, but courage is the kind of thing that gives us the inner strength to move ahead even when the going is difficult.

We have a tendency to sit back and we don't give the kind of sacrificial service to the Lord that we really ought to. But if we had to face up to these things, if we really were confronted by the challenge, you would find that there is the dynamic of inner resources that helps us to face life's difficulties.

We ought to use our courage in a creative way and that's why I feel that when you look at a man like Luther, Calvin or Zwingli or the other reformers, these men had courage. Not that they went out with a sword or a weapon, but simply, quietly, going about the teaching of the faith as they saw it and willing to stand up, even to be excommunicated if need be. They built the church because they could say with Paul, "Whose I am and whom I serve." Creative courage is so evident there and unfortunately it is so lacking in the world today. We can so readily build a wall around ourselves and live in isolation in some cozy corner of our own.

We have a tendency to be extremely shielded in our lives, but maybe we ought to show our courage more by being willing to go out, being willing to face up to life and to reveal that we are not afraid because of the fact that we trust in a living, eternal God! If we spoil our children, if we give them everything their little heart desires, they are not going to have much courage. If we are going to protect them every time they have a fight down the street, we are not going to help them to develop courage. We ought to set an example ourselves and then encourage our children to face their little battles because much bigger battles are going to come later on in life, but with Christian courage we can conquer.



## Simply carrying the Bible

Recently I enquired of an American brother how he saw President Carter as a Christian, specifically, whether he felt that the President was presiding as we should expect a Christian to preside in that high office. My American friend was quiet for a while and then said: "Well, he carries his Bible." He spoke seriously.

Unfortunately, that is how we sometimes assess Christian behavior. We focus on externals and on symbols because they are easily seen.

Of course, Mr. Carter should be given high marks for openly and boldly proclaiming that he is a Christian, but surely that is not the real issue. The much more significant question, whether asked of the President, an M.P., a mayor, a council member, a school trustee, etc. is whether his decisions and actions embody Christian values and virtues.

It's great to carry the word; it is much greater to be guided by what that Word teaches! It is great to know that Jesus denounced racism; it is much greater to work for the elimination of racism in our day! It is great to be familiar with Jesus' powerful denunciation of injustice, greed and exploitation; it is surely much more important to utilize opportunities to help the exploited and downtrodden groups in our own society!

To me it doesn't make a great deal of difference whether or not evangelical believers in politics wear their Christianity on their sleeve. They should let it be known who they are, of course, but the fundamental question is whether their Christianity infuses what they do.

Fortunately some evangelical Christians - including MB's - who are active in politics reflect a Christian perspective but some, it seems to me, do not. They may be carrying their Bibles, all right, but that seems to be the only indication of their priorities. Of course, the same evaluation applies to evangelicals involved in professional associations, pressure groups, labor unions, and other similar bodies.

As far as I am concerned, "carrying the Word" in a physical sense is only secondary. If we want to be Christians in politics, in education, in business, in agriculture, in law, in union leadership, in medicine, or in the civil service, then let us truly be Christian politicians, Christian teachers, Christian businessmen, Christian farmers, Christian lawyers, Christian shop stewards, Christian nurses and physicians and Christian supervisors and secretaries. That will be the real test of our faith.

John Redekop  
in Mennonite Brethren Herald

Sorry,  
I'm  
busy



You can always tell when the season of meetings starts again: you need a datebook to set aside an evening with someone two weeks from now. There are a (heavenly?) host of clubs, societies, associations, groups, etc. meeting, and the weekly calendar is full. People once more are talking about being gone "every night of the week".

There are clubs for every age group, sex, interest, or cause. All of that activity must do much for the preparation of the Christians to be a salting salt and a living letter in the world. But through it all, something strange has happened.

It is no secret that the forces and institutions that guide and direct the life of our society are the political, economic, and educational ones. They determine to a large extent where we are headed in Canadian society. So if we are going to be a healing influence anywhere, it will have to be there, where crucial decisions are made. It would only be natural that we in the Christian community reserve regular time in our many meetings to discuss these areas and to struggle together how we can be a witness.

And that is what is so strange.

We are in fact, ignoring economics and politics in our decisions. We don't spend much time working out a Biblical approach to these things in men's society or young people's or Calvinettes — do we? I hope we do, but I'm afraid we don't. We usually leave those things to the "radicals" in the church who are "interested in those kind of things."

And then, by default, our witness is blunted in those key areas. What can we do? We should call a one week halt on our meetings and spend that week taking a careful look at what we are studying in all of the many groups we are in. Then we may find not only politics missing, but also interpersonal relationships, art, work, and other things. Then we could plan our programmes so that they indeed will involve us in every area of life. It is in that way that our busyness will contribute to the healing witness to our society.

That would be in keeping with the true spirit of the Reformation.

Ben Vandezande

## Independent schools in Ontario continue push for equality

The Ontario Association of Alternative and Independent Schools (OAAIS) held its annual general meeting on October 6 at the Beth Tzedec (House of Righteousness) Synagogue in Toronto. Where past annual meetings of the organization often tended to betray its youthfulness in terms of its lack of a clear program and the unwillingness of several members to give their full support, especially financially, to the tentative proposals that were put forward, the predominant spirit at this meeting was one of confidence.

In his "president's report", Bob Routledge outlined some of the factors which have helped to create this confidence. He cited the speeches of people like Jerry Ensing (FISA-B.C.) at the last annual meeting which helped to focus our aims and to remove some of the uncertainty whether educational justice could be achieved.

Since the appointment of Lyle McBurney the association has begun to come together and most schools have given both financial and "work" support. OAAIS' involvement in the spring election gave the organization impact both politically and with its own membership. This membership itself has made further impact with schools regularly becoming more visible in the communities via the news media.

Alternative schools, Mr. Routledge intimated, are in most instances seen no longer as pressure groups but as societies with legitimate causes. The recent passing of Bill 33 (The Independent Schools Support Act) in B.C., and the extension of the federal French-language grants to independent schools has further buoyed up the association's morale.

Mr. McBurney, for his part, impressed the membership

with his report of his activities since he was appointed in January of this year. As executive director of OAAIS, he has met with numerous political, educational, and religious leaders throughout the province. Particularly among the politicians, he feels, there is a definite and growing sympathy on a personal level but there are many reservations about raising the issue in party caucuses. Much more education of the public at large will have to be done before our cause can successfully be made a political issue.

Mr. McBurney listed as the major accomplishments of OAAIS the growth in membership to 90 schools representing 20,000 pupils; the political activity of the membership during the election in which virtually all candidates "got the message"; the extension of the federal French-language grants which should become available some time in March or April (more information will be forthcoming); and the regular flow of information from the office via the newsletters. In the future OAAIS hopes to continue to extend its influence with the legislature and the news media.



"THE RIGHT TO CHOOSE"

In introducing the budget discussions, Mr. Routledge described this future work in more detail. He restated the association's aims to have the laws and policies of Ontario changed to provide for true freedom of educational choice without social or financial penalties. In order to accomplish this goal we have to realize that the government

position will change only when public opinion changes. Our task is to educate the people of Ontario.

Mr. Routledge indicated that OAAIS will operate on two levels in the coming year: The executive director and the office staff will develop and prepare information bulletins, data, and advice, as well as present our case to the major news media and legislative people in Toronto. Local schools must do the grassroots work of working with the local media, MPP's and school boards to make the schools better known to the community.

A budget reflecting the above activity and requiring each member school to submit to a levy of \$2.50 per pupil, was passed unanimously and was taken as a vote of confidence by the directors.

In the afternoon Miss Sylvia McPhee of the supervisory services and legislation branch of the Ministry of Education brought words of greetings from the ministry and also urged the delegates to work, especially at the local levels, to get rid of the stereotypes that exist about independent schools, particularly the "private school" image.

During the remainder of the afternoon the board of directors sought the feelings of the membership in dealing with questions of independent school autonomy and government controls in education. More and more government leaders and backbenchers are asking OAAIS for specific proposals.

Much of the discussion centered on whether independent schools could maintain their identity under some sort of public school system "umbrella" or whether we must seek autonomous status. The overriding feeling was one that there is too much danger of losing control and purpose

when alternative schools are absorbed into the public school system and that we should continue to seek some system whereby each school system remains able to set its own curriculum, certification program and admissions policy, and where the province allows the grant to follow the child.

Not all delegates were able to stay for the evening program, but those who did found the time well worth while. Paul Glynn of the Ontario English Catholic Teachers Association presented a slide program about the Catholic School struggle for equality and Sam Allison, a teacher for Quebec's South Shore Protestant Regional School Board, presented much information on the roots and development of independent schools in Canada.

This excellent spirit among the delegates, the track record for the past year, and the plans for the future as presented at this meeting gave the member school much to be thankful for and confident about.

The Association represents 54 schools across Ontario; 33 OACS schools, 2 Hebrew schools, 4 Catholic schools, 4 Montessori, and 11 others.

Board of Directors: Mr. R. Routledge (Toronto Waldorf School) chairman; Mr. J. Day (Niagara Christian College) vice chairman; Mr. A. Gundermond (Toronto District Christian High) secretary; Mr. G. Duthler (Sarnia Christian School); Mr. E. Hopkins (Ottawa Montessori); Mrs. A. Boer (Calvin Memorial Christian School, St. Catharines); Mr. S. Freedhoff (Associated Hebrew Schools, Toronto); Mr. S. Godfrey Q.C. (United Synagogue Day Schools of Toronto); Mrs. M.A. Lowrey (Montessori House of Children, London). The last four directors named were elected by acclamation at this annual meeting.



## De eeuw der bejaarden

We waren gewend te spreken over de eeuw van het kind, en ook wel de eeuw van de jeugd. Langzamerhand echter begint men te spreken over de eeuw van de ouden. Men kan met een zeker heimwee wel eens spreken over de jeugd van vroeger, of de jeugd van gisteren, soms zelfs de jeugd van "yesteryear". We zullen echter moeten erkennen dat we ouder worden, en dat er heel veel mensen ouder worden. En over het algemeen wil een mens wel oud worden, al wil hij niet oud zijn.

Het was een goede greep van het bestuur van All Ontario Diaconal Conference van de Christian Reformed Church om een hele dag diakenen in allerlei "workshops" te confronteren met de "oude dag". Er komen nl. steeds meer oude mensen. Bij het begin van de twintigste eeuw bestond de bevolking van Noord Amerika voor twaalf procent uit kinderen beneden de vijf jaar, en voor vier procent uit mensen boven de vijf en zestig jaar. Dat was in 1940 voor beide groepen acht procent. Maar het zal in 1980 zo zijn dat er slechts vier procent van de bevolking zal bestaan uit kinderen beneden de vijf jaar en twaalf procent uit ouderen van boven de vijf en zestig. Wat een verschil in tachtig jaar. Het aantal kinderen driemaal zo klein en het aantal ouderen driemaal zo groot. En omdat wij het jaar 1980 vrij spoedig naderen, begrijpt u wel waarom er zo vaak gesproken wordt van de eeuw der ouden.

Daar had men het vroeger in Griekeland, in Sparta, ook over. Daar was je eigenlijk pas in tel als je over de zestig jaar was. Dan pas kon je gekozen worden in de raad der ouden, met een grieks woord, de 'gerontes'. Ik gebruik dat vreemde Griekse woord even omdat we tegenwoordig nogal veel tegenkomen. Als je pensioengerechtigd bent krijg je een blad van de regering toegezonden dat speciaal gericht is op de gepensioneerden en daarin wordt gesproken over de gerontologie, en het woord wordt vaak gegeven aan een gerontologist. Dat is een wetenschap, en dat zijn beoefenaars van de wetenschap, die zich bezig houdt met het proces van het ouder worden.

En Alex Comfort, een heel beroemde gerontologist, schrijft in zijn boek "A Good Age" dat de mensen nu langer leven dan een tijdje geleden. Er sterven veel minder kinderen. En ouderen worden medisch beter verzorgd. De gemiddelde leeftijd in 1760 was in Duitsland 34.5 jaar. In 1830 was het in Zweden 41.5 jaar, en in 1900 57 jaar. Overeenkomstige cijfers, verstrekt in de V.S. van Amerika: in 1972 was de gemiddelde leeftijd voor blanken (mannen) 68.3; (vrouwen) 76; en voor zwarten (mannen) 61.3 en voor (vrouwen) 69.9. Deze cijfers hebben absoluut niets te maken met de controle over het ouder worden. De bijbelse schrijver schreef eens: aangaande de dager onzer jaren, daarin zijn zeventig jaren, of, zo wij zeer sterk zijn, tachtig jaren. En zo is het nog, het enige verschil is dat meerderen in ons midden ze nu bereiken.

En om uw nieuwsgierigheid te bevredigen, moet u weten dat ten tijde van de grote manier der reformatie Luther en Calvijn de gemiddelde leeftijd van de mensen slechts 37 jaar was, en als u nog verder terug gaat in de geschiedenis, komt u in de tijd van de christenvervolgung tot een leeftijd beneden de dertig jaar. Men heeft dat afgeleid uit de data die gevonden werden op allerlei grafstenen uit die vreselijke tijd van de Romeinse keizers.

Wij mogen dus nu leven in een tijd die de eeuw der bejaarden kan worden genoemd. En nu moeten we maar blij zijn met de belangstelling die we ondervinden. Het is ook al een hele ontdekking dat wij tweemaal zo lang mogen leven als mensen in de dagen van Paulus, Luther en Calvijn. We denken daar wel eens te weinig aan.

Dr. Gilhuis merkt in zijn boek 'Terwijl ik nog ben' in dit verband op: "Onze Here God, onder wiens leiding en voorzienig bestel alle dingen staan, verlengde ons leven de laatste tijd dus met een kleine dertig jaar. Geen onbelangrijk geschenk, vindt u niet? Hiskia kreeg op zijn dringende bede vijftien jaren aan zijn levensjaren toegevoegd. Zonder vragen geeft de Here thans aan vriend en vijand dertig jaar cadeau!

Het is dus wel van groot belang, hoe wij dit geschenk aanvaarden en wat wij er mee doen. Misschien merkt iemand op: maar wij kunnen toch geen el aan onze leeftijd toe doen? Inderdaad. Er staat in de bijbel eigenlijk: aan uw lengte! Hoewel dit uiteindelijk geen verschil maakt. Geen van beide kunnen we. Zoals God echter langs de middellijke weg ons lichaam laat groeien, zo gaat het ook met de duur van ons leven. De bijbel spreekt van een leven dat niet ter helfte gebracht wordt. Een mens kan er dus zo onverschillig op los leven, dat zijn levensdraad er door afknapt. Het tegenovergestelde is ook waar. En wij mogen nagaan welke factoren God gebruikt heeft om het leven de laatste tijd zo te verlengen. Zodat wij nu kunnen spreken, als nooit tevoren, van de eeuw der bejaarden.

J. VanHarmelen

VAN DOMINEES EN GEMEENTEN

## De Synode van de Canadian

Op dinsdag 8 november zal de achtste synode van deze kerken worden gehouden, deze keer in Coaldale, Alta.,

Deze Kerken volgen nog de methode van elke keer - dat is eens in de drie jaren - te vergaderen in een andere plaats, zoals dat ook in vroeger jaren, voor Wereldoorlog II, in Nederland, gebruikelijk was bij de Gereformeerde Kerken. Sedert de laatste jaren is het methode geworden in de Geref. Kerken (syn.) om steeds in Lunteren te vergaderen, maar de Geref. Kerken (Vrijg.) volgen nog de oude methode.

Zo ook in Canada. De Canadian Reformed Churches zijn verdeeld in twee helften, die elk een Regionale Synode vormen, terwijl elk van deze ressorten weer in twee classes zijn verdeeld. Deze laatste zenden ieder drie predikanten en drie ouderlingen naar de Regionale Synoden, die up hun beurt elk vier predikanten en vier ouderlingen afvaardigen naar de Generale Synode.

Het voordeel van telkens in een andere plaats vergaderen is o.m. dat op deze wijze de leden van deze kerken in elk geval eens in de zoveel jaren in de gelegenheid zijn de synode-vergadering te bezoeken. Als er altijd op dezelfde plaats wordt vergaderd, zoals de CRC in Grand Rapids doet, hebben alleen de mensen in die omgeving de kans om een synode aan het werk te zien.

Zoals gewoonlijk prijken op het voorlopige agendum verschillende punten, welke ook op de vorige synode werden besproken, maar ook komen er nieuwe zaken aan de orde, zoals een rapport van deputaten voor herziening van de Liturgische en Belijdenisformulieren. Dat zal wel hoofdzakelijk te maken hebben met een mogelijke verkorting van de eerste en met de vertaling in de Engelse taal. Aan de wezenlijke inhoud van beide zal in het geheel niet worden getornd, daarvan kan ieder zeker zijn. Tevens komt er een rapport van Deputaten voor herziening van de Kerken-orde. Het zal ons allen benieuwen wat daarover uit de bus zal komen.

Ook komt er een rekwist ter tafel, om een studie-commissie te benoemen die tot taak zal hebben te onderzoeken of aan de zusters der gemeente het stemrecht voor de verkiezing van ambtsdragers behoort te worden verleend. In Nederland kwam deze kwestie meer dan veertig jaar geleden, het was op de Synode van Arnhem in 1930 - reeds aan de orde, maar het heeft een hele tijd geduurd, voor de Geref. Kerken dit hebben ingevoerd. De Chr. Ref. Church hier heeft het ook reeds geruime tijd, en nu gaan de Can. Ref. Churches dus ook, misschien, de mogelijkheid onderzoeken. Prof.

Lucas Lindeboom was er in zijn jonge jaren reeds een voorstander van, dat is nu reeds meer dan honderd jaar geleden. Inderdaad, kerkelijke molens malen soms langzaam.

Een ander punt zal vormen de correspondentie met kerken op dit continent en overzee. Wat Nederland betreft zal er wel een voortzetting zijn van correspondentie met de binnenverbandse kerken-vrijgemaakt, en verder zal er wel worden gesproken over de Presbyteriaanse Kerken in Korea, met welke de Geref. Kerken-vrijgemaakt in Nederland wel reeds correspondentie hebben, maar de Can. Ref. Churches (nog) niet. En verder over de Orth. Presb. Kerk in Noord Amerika.

Over deze laatste is op de generale synodes reeds meer-malen gehandeld, en herhaaldelijk is uitgesproken, dat deze kerk, die overigens wordt erkend als een ware, getrouwe Kerk van Jezus Christus, ten eerste alle banden met de Geref. Kerken syn. in Nederland moeten verbreken, daar deze kerken niet de merktekenen van de ware, maar van de valse kerk vertonen (dit heeft de O.P.C. intussen reeds gedaan). En ten tweede zich behoort terug te trekken uit de Reformed Ecumenical Synod, daar deze synode als haar leden toelaat kerken welke eveneens zijn aangesloten bij de Wereldraad van Kerken.

Een poosje geleden werd ik in een ingezonden stuk van

## Nieuwe Canada Savings Bonds

(Canadian Scene) — De Canadese regering is voornemens dit najaar nieuwe Canada Savings Bonds uit te geven met een interest van 8.06 procent, mits zij niet voor de vervaltijd verzilverd worden.

Het eerste jaar is de rente 7 procent, maar de daaropvolgende jaren 8.25 procent. De bonds komen op 11 oktober beschikbaar en men kan hoogstens ter waarde van \$15,000 aan Bonds kopen. Dit geldt voor Canadezen of voor financiering uit de erfenis van een overleden Canadees. Ondernemingen kunnen geen Canada Savings Bonds kopen.

De Minister van Financien behoudt zich het recht voor om de verkoop van 1977-78 CSB te beëindigen op of na 10 november.

Men heeft dit jaar de keuze uit twee soorten bonds (obligaties): de zgn. "regular interest bonds" waarop jaarlijks rente wordt uitbetaald, en "compound interest bonds" die op afbetaling of direct gekocht kunnen worden en waarbij geen rente wordt betaald. In plaats daarvan wordt de rente bijgeschreven en er wordt dan dus ook rente op rente verdiend, zodat de gemiddelde rente op 8.06 procent komt als men de obligatie tenslotte op de vervaldag inwisselt.

Het Ministerie van Financien deelde mee dat er een

grote vraag naar deze Savings Bonds bestaat, mede in verband met het feit dat er twee soorten beschikbaar zijn. Net als in het verleden kunnen de Savings Bonds op ieder gewenst moment verzilverd worden waarbij tevens meteen de verdiende rente wordt uitbetaald. Ook kunnen de "Compound interest bonds" te allen tijde omgeruild worden voor "regular interest bonds". "Regular interest bonds" kunnen echter alleen inge-ruild worden voor "compound interest bonds" gedurende de periode tussen de datum van aankoop en de daaropvolgende 1ste september.

Wanneer u savings bonds koopt wordt u verzocht uw "social insurance number" op te geven, teneinde de Regering in staat te stellen de koop op betrouwbare wijze te kunnen registreren in het computer systeem.

De verdiende interest wordt als inkomen beschouwd en moet dus verantwoord worden op het inkomstenbelastingformulier. Zij, die de "compound interest bonds" hebben kunnen uit twee manieren kiezen: zij kunnen de rente jaarlijks declareren als zij gebruik willen maken van de zgn. "\$1000 interest and dividend income deduction", of zij kunnen het totale bedrag van interest opgeven wanneer zij obligaties verzilveren.

## Kerstgroeten

Als u ook dit jaar uw familie en vrienden in het Kerstnummer van Calvinist Contact prettige feestdagen wilt wensen, dan kunt u hiervoor nu reeds inzenden. De sluitingsdag is 28 november en de kosten bedragen \$6 per advertentie.





# Reformed Churches

Mr. C. Hiemstra in dit blad opgewekt "om mijn talenten aan te wenden om te komen tot meer toenadering tot de Can.Ref.Churches". Uit het-geen hierboven is beschreven omtrent de eisen, welke worden gesteld aan elke kerk, waarmee de Can.Ref.Church in nader contact zou kunnen en willen treden, hetzij in het zoeken van eenheid (in eigen land), hetzij in het aangaan van correspondentie (met buitenlandse kerken), zal wel duidelijk zijn, dat die toenadering niet gemakkelijk zal zijn. Als conditio qua non wordt immers gesteld: het verbreken van alle organisato-risch contact met de Geref. Kerken-synodaal. Ook geen "fraternal relationship", dat de CRC met deze kerken heeft, ook niet lidmaatschap van de R.E.S., om niet te spreken van de Wereldraad van Kerken. Pas wanneer aan deze eisen is voldaan, dan kan er verder worden gepraat.

Natuurlijk kan er daarom wel persoonlijk contact zijn

tussen leden van beide kerken. Begrijpt u het goed: niet tussen de kerkeraden van beide kerken, dat moet wor-den overgelaten aan beider Kerkverband, de Synodes. Om een beter begrip te krijgen van elkanders standpunten en bedoelingen, kan nader con-tact tussen b.v. de predikan-ten van beide zijden, en van gemeenteleden wederkerig goed werken. Ik heb me laten vertellen, dat er Can.Ref.pre-dikanten zijn die zo ver moge-lijk hun Chr.Ref.collega's uit

de weg gaan omdat zij zo min mogelijk met hen te maken willen hebben. Zie, zo moet het zeker niet!

Al met al, er is voor deze synode, zoals men uit dit voorlopig agendum kan zien, genoeg te doen. En dan is hier nog slechts een gedeelte hier-van aangegeven. Ook zullen er wel weer de nodige (en mis-schien wel onnodige) bezwaar-schriften zijn. Daarin zijn vrij-gemaakten altijd nogal sterk geweest! We wensen de broe-ders veel wijsheid toe.

We zullen onze lezers zo goed mogelijk op de hoogte houden van de genomen be-slissingen. Ten' slote mogen hier de namen volgen van de afgevaardigden:

Van de Regionale Synode west: de predikanten S. de Bruin van Winnipeg; D.de Jong van Edmonton; J. Mul-der van Toronto (deze was reeds afgevaardigd, toen hij van Cloverdale naar Toronto verhuisde); M. van Beveren, van New Westminster, B.C.; benevens de ouderlingen H.A.

Berends en W.H. Bredenhof beide van Cloverdale, B.C.; J.de Vos van Chilliwack, B.C. en C. van Seters van Coaldale, Alta.

Van de Regionale Synode-oost: de predikanten J. Geert-sema van Chatham; W.Hui-zinga van Hamilton, Ont.; C. Oly van Orangeville, Ont.; W.J.J. van Oene, van Fergus, Ont.; de ouderlingen J. Bol van Burlington; J.G. Feenstra van Fenwick; B.H. Harsevoort van Burlington en C. Walinga van Hamilton, Ont.

**MEER PENSIOEN**

(Canadian Scene) — Het ou-derdomspensioen wordt deze maand verhoogd van \$147.05 tot \$150.43 in verband met de hogere kosten van het levens-onderhoud. Het nieuwe maan-delijkse totaal van alleenstaan-de bejaarden die ook een supplement ontvangen is nu maximaal \$255.94. Echparen die beide in aanmerking ko-men voor het ouderdomspen-sioen en het maximale supple-ment, ontvangen nu \$488.24. (Deze supplementen worden betaald aan mensen die naast hun ouderdomspensioen geen of bijna geen andere inkom-sten hebben). Personen die tussen de 60 en 65 jaar zijn en getrouwd zijn met echtgeno-ten die pensioengerechtigd zijn, ontvangen nu maande-lijks \$244.42 in plaats van \$238.63.

**EEN GROTE KEUS**

Dit jaar biedt Canada Savings Bonds u een grote keus. Er is een nieuwe Regular Interest Bond die ieder jaar rente uit-keert, en een nieuwe Com-pound Interest Bond, die uw rente automatisch her-inves-teert en u rente op uw rente bezorgt.

**BETROUWBAARHEID, ONMIDDELLUK KAS-GELD EN GOEDE WINST**

Beide nieuwe Bonds behou-den de grote voordelen die meegewerkt hebben m Cana-da Savings Bonds tot de meest geliefde investering voor mil-joenen Canadezen te maken over de laatste 31 jaar. Ze zijn een betrouwbare, vei-lige belegging. Ze zijn elk mo-ment te verzilveren en leve-ren jaar op jaar een goede rente.

Nieuwe Canada Savings Bonds zijn gedateerd 1 no-vember 1977 en brengen een jaarlijkse rente op van 8.06% wanneer ze tot de vervaldag in 1986 gehouden worden. Elke nieuwe Bond begint met 7% rente voor het eerste jaar en 8.25% rente voor elk van de resterende 8 jaar.

**REGULAR INTEREST BOND**

Als u een geregeld jaarlijks inkomen wilt van uw investe-

ring, zal u de nieuwe Regular Interest Bond aanstaan, die elk jaar op 1 november auto-matisch rente uitkeert. U hebt de keus of u de rente per cheque wilt ontvangen op rechtstreeks op uw chequings of savings account. Deze regelrechte storting is een nieuw gemak vo r u.

U kunt de Regular Interest Bond voor contant geld kopen bij elke bank in coupures van \$300, \$500, \$1.000 en \$5.000.

**COMPOUND INTEREST BOND**

Als u uw spaargeld wilt zien groeien, of wilt investeren voor de toekomst, of een pen-sioenfonds, dan moet u de Compound Interest Bond kie-zen. Na het eerste jaar zult u rente op uw rente krijgen te-gen een jaarlijks tarief van 8.06%. De interest op deze bond vermeerderd zich alleen maar en is alleen betaalbaar bij afkoop of op de vervaldag.

Zo groeit een \$100 bond:

Nov.1	Value	Nov.1	Value
1978	\$107.00	1983	\$158.78
1979	\$115.81	1984	171.77
1980	\$125.34	1985	\$185.81
1981	\$135.63	1985	\$200.97
1982	\$146.76		

De Compound Interest Bond kan contant worden gekocht of met het gemakkelijke Monthly Savings Plan bij iedere bank en is verkrijgbaar in coupures van \$100, \$300, \$500, \$1.000 en \$5.000.

**U HEBT DE KEUS**

Zoals u ziet bieden Canada Savings Bonds u een grote keus: de Regular Interest Bond en de Compound Interest Bond. Deze beide nieuwe bonds zijn te koop tot een ge-zamenlijke aankoopwaarde van maximum \$15.000. Zij zijn speciaal ontworpen om tege-moet te komen aan uw spaar-plannen. Maak nu uw keus!



**8.06%**

Gemiddelde jaarlijkse rente tot vervaldag

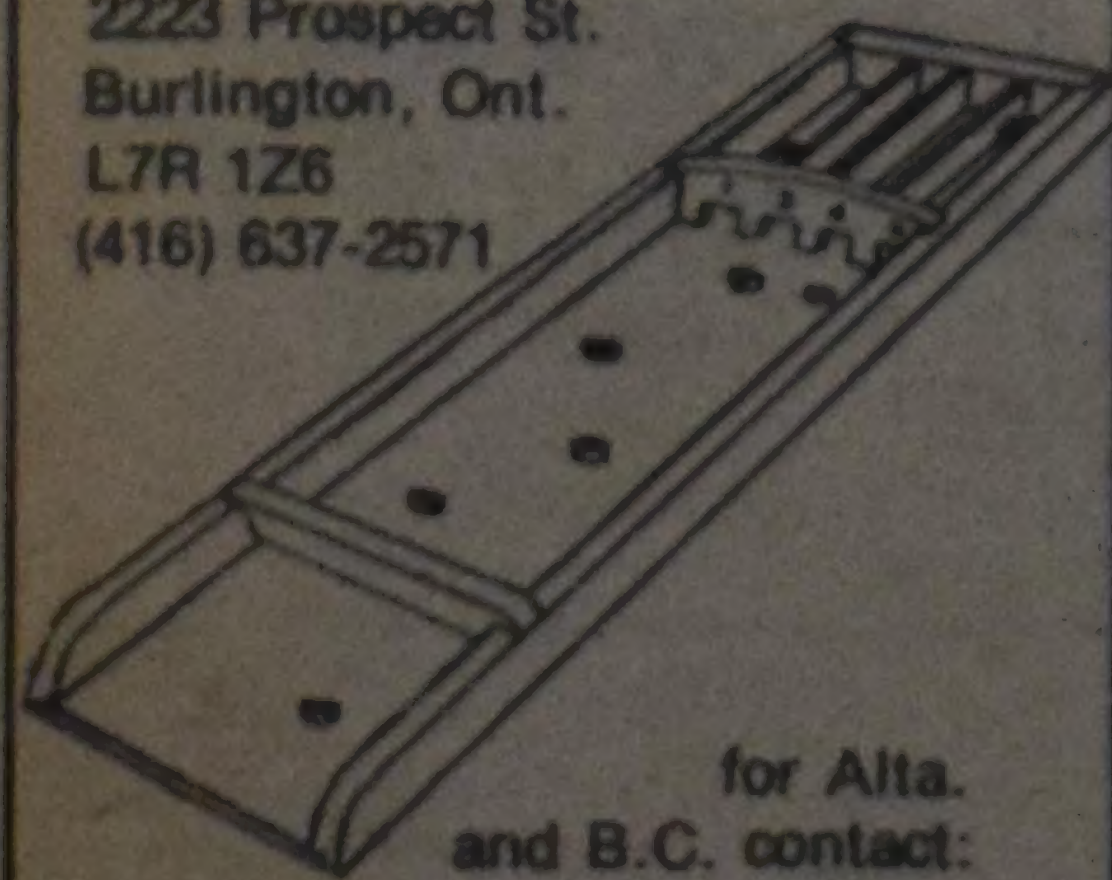
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vertrek. Hierna geldt een \$100 opzeggingsboete. Wij raden u ten sterkste aan hiervoor een verzekering af te sluiten, voor het geval u uw plannen zou moeten veranderen.

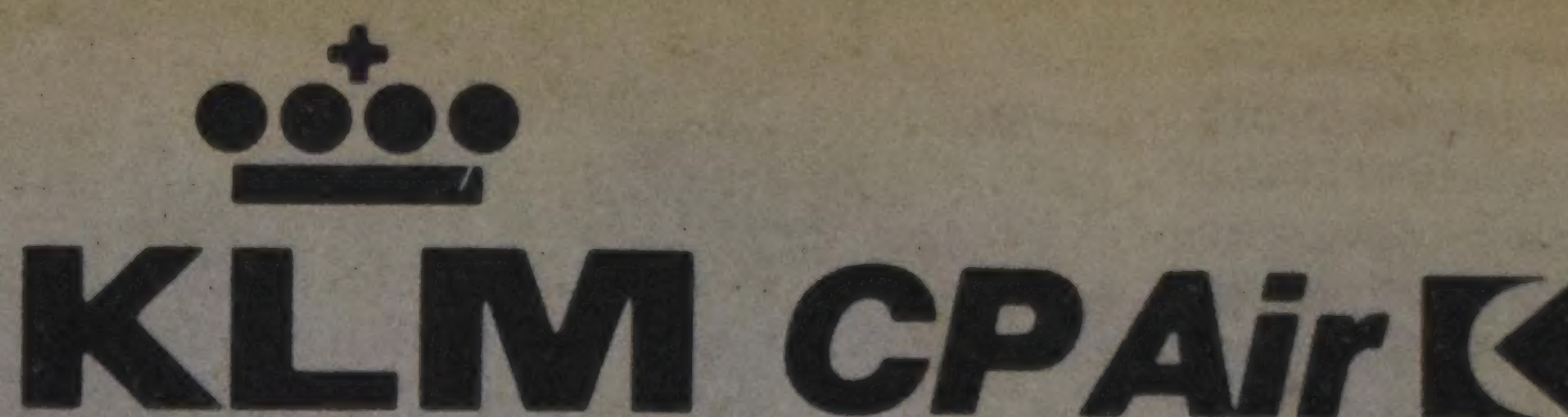
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De tentoonstelling vertelt het verhaal van "Iedereen", een jongeman die er op uitrekt om zijn weg in de wereld te vinden. Hoewel de persoon fictief is vertegenwoordigt hij de vele Canadezen, zowel in het verleden als in

het heden, die huis en land verlaten hebben om in Canada een nieuw leven te gaan beginnen.

We trekken mee met "Iedereen" in al zijn moeilijkheden, hindernissen, successen en vreugden van het leven. We bezoeken het verleden en het heden en de verschillende tijdperken der mensheid.

De boodschap die de gehele tentoonstelling naar voren brengt is dat traditie een gewaardeerde constante invloed in het leven van de mens is, hetzij deze van geslacht op

geslacht overgeleverd of in de winkel gekocht is.

De geschiedenis van "Iedereen" gaat nog steeds verder in het leven van elk van ons - wij zijn de schrijvers.

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## Notes of Thanks

**GUETTER:** Peter and Joanne Guetter like to thank everyone who made their 25th anniversary such a happy day. Thanks for all the good wishes for the coming years, for cards, flowers, phone calls, gifts and for the generous donations for the CRWRC. Fenwick, Ont.

## Births

**FLUIT:** Ralph and Erna Fluit are very happy to announce that God has blessed them with ERIC SCOTT born on Oct. 18, 1977. He is a little brother for Elaine. 6th grandchild for Mr. & Mrs. Ernie Fels of Burlington, Ont. 12th grandchild for Mr. & Mrs. Ralph Fluit of Ancaster, Ont. 4 Marr Ave., Grimsby, Ont. L3M 2N7

**HOUTHUYZEN:** Ernest and Anne (nee Zomer) are pleased to announce the birth of their second son, GREGORY JAMES on Sat. Oct. 1, 1977. A brother for David. Third grandchild for Mr. & Mrs. Rex Zomer, Embro. Tenth grandchild for Mr. & Mrs. Chris Houthuyzen, Woodstock and fourth great grandchild for Mr. & Mrs. John Benjamins, Mitchell.

**JANSSEN:** Harold & Janet Janssen nee Rumph are very thankful to God for the safe arrival of their first child, a daughter, CHRISTY LORRAINE, born on Oct. 20, 1977. First grandchild for Mr. & Mrs. H. Janssen, Vineland and 8th grandchild for Mr. & Mrs. H. Rumph of Grimsby. R.R.#1, Beamsville, Ont. L0R 1B0

**MOES:** With praise and thanksgiving to our heavenly Father we announce the birth of our second daughter CAROL ROSE, born on Oct. 13, 1977. Thankful parents Everett & Annette. Sister: Joanne. Second grandchild for Mr. & Mrs. W. Breeuwsmma and Mr. & Mrs. J. Moes. Second great grandchild for Mr. & Mrs. E.J. Dunnewind. Third great grandchild for Mrs. F. Breeuwsmma. 3629-107 Ave., Edmonton, Alta. T5W 0E1

**NUMAN:** The Lord has richly blessed our home with the birth of a healthy baby daughter RENEE CLARISSA, born on Oct. 5, 1977. A little sister for Henry. Ralph & Klara Numan, 10 Audrey St., St. Catharines, Ont. L2N 1G4.

**ZEYL:** With thankfulness to our Father, we happily announce the birth of our son BRYAN EDWARD, born Sept. 24, 1977. Another grandchild for Mr. & Mrs. Wybe Zeyl, Sarnia, Ont., and Mr. & Mrs. Jacob Roorda, Clinton, Ont. Grateful parents are Alice & Jim Zeyl of Point Edward, Ont.

**ZWART:** We thank the Lord for the birth of our daughter AMY JUANITA, born on Oct. 9, 1977. Thankful parents are Pete and Irene Zwart. A granddaughter for Mrs. D. Van Wieren, Hensall, Ont. and Mr. J. Zwart, The Netherlands. 67 London Rd. Hensall, Ont. N0M 1X0

## Births

**VANDERSAR:** Praise to the Lord for His many blessings! Ps. 127:3-5a On Thursday, October 13, 1977 at 1:56 a.m. we were blessed with the birth of another child, a son DAVID EARL weighing in at 5 lbs. 2½ oz. Thankful parents and siblings are Peter & Tilly Vandersar, Garret, Rodger & Sharon. R.R.#1, Sebringville, Ont. 16th grandchild for Mr. & Mrs. O. de Vries and 4th grandchild for Mr. G. v.d.Sar.

## Marriages

**DENEKAMP-VANDERLINGEN:** Mr. & Mrs. S. Denekamp of Burlington, Ont. are pleased to announce the marriage of their daughter RINA to Mr. LEN VANDERLINGEN, son of Mr. & Mrs. J. Vanderlingen of Burlington, Ont. The ceremony will take place D.V., on Saturday, October 29, 1977 at 3:00 p.m. in the Aldershot Chr. Ref. Church., Rev. J. Groen officiating.

**RIETEMA-BENNIK:** Mr. & Mrs. Niel Rietema and Mr. & Mrs. Joe Bennik are pleased to announce the marriage of their children GRACE YVONNE and SIMON EDWARD. The wedding will take place on Friday Nov. 4, 1977 at 2 p.m. in the First Chr. Ref. Church of Lacombe. Rev. G. Heersink officiating.

## Obituaries

On October 12, 1977, it pleased the Lord to take unto Himself, after a lengthy but patiently-borne illness, our dear son-in-law, brother-in-law and uncle

**WILLIAM HOLSAPPEL**  
 at the age of 46. Rom. 14:7-9  
 Beloved husband of Saakje (Rosier) Holsappel and dear father of John, Grace and Jeanny  
 Mr. & Mrs. William Rosier  
 Keith & Alie VanderMeulen:  
 Kimmy, Denise & Jennifer  
 Bill & Patricia Rosier

On Wednesday Oct. 12, 1977, after a lengthy illness the Lord took unto His Eternal Home His child, our dearly beloved husband and father,  
**WILLIAM HOLSAPPEL**  
 in his 46th year. Rom. 14:7-9  
 "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord..."  
 Chatham, Ont. — Saakje Holsappel nee Rosier  
 John  
 Grace  
 Jeanny

The funeral took place Saturday, Oct. 15, 1977 at 1:30 p.m. at Eben-Ezer Can. Ref. Church, Chatham, Ont., Rev. Geertsema officiating.  
 69 Park Ave., West Chatham, Ont.

He touched me  
 Shackled by a heavy burden  
 'Neath a load of guilt and shame;  
 Then the hand of Jesus touched me,  
 And now I am no longer the same.

Since I met this blessed Saviour.  
 Since He cleansed and made me whole;  
 I will never cease to praise Him,  
 I'll shout it while eternity rolls.  
 He touched me, Oh, He touched me,  
 And Oh, the joy that floods my soul;  
 Something happened, and now I know,  
 He touched me and made me whole.

On Friday, Oct. 14, 1977, it pleased the Lord to take to Himself, in her 36th year, our dear wife and our mother

**WILMA KOOMANS**  
 nee DeJong  
 Uli Koomans: Andrew, Caroline, Shelley, Christopher  
 The funeral service took place at the Maranatha Chr. Ref. Church in Belleville, with Rev. H. Katerberg officiating.  
 90 Chatham St., Belleville, Ont.

## Anniversaries

1932 1977  
 Rotteville (Fr.) St. Thomas, Ont.  
 We are very happy that on Nov. 3 we may celebrate the 45th wedding anniversary of our parents and grandparents

**SIETSE & HINKE SPOELSTRA**  
 (Byma)

We are thankful that the Lord has spared them for each other and for us as children in the past years. We pray that the Lord may continue to bless them in the years to come. Their thankful children:

St. Thomas, Ont. — Jan & Tine Spoelstra: Andy, Ed & Kathy, Martie

Mt. Brydges, Ont. — Martin & Tonny Speelman: Peter, Henriette, Charlie, Marlene, Annette & Mark

Reception from 8-10 p.m. in the Ebenezer Chr. School, St. Thomas, Ont.

Psalm 34:10b: "But those of us who reverence the Lord will never lack any good thing."  
 On Thursday, Oct. 27 our parents and grandparents

**CORNELIUS VAN VLIET**  
 and  
**MARGARETHA VAN VLIET**  
 nee Buchner

celebrated their 40th wedding anniversary. We are thankful that God has spared them for each other and for us as a family. It is our prayer that God will continue to bless them in the years to come.

Wyoming — Jake & Jane Tiggelaar  
 Terry, Cheryl, Laurie  
 Simcoe — Pete & Tena Vroom:  
 Wayne, Julie, Michael, Monica  
 Sarnia — Joe & Mary Van Reenan:  
 Joey, Timmy, Shana  
 Wyoming — Larry & Judy Welsh  
 Home address: 1600 McGee St., Sarnia, Ont.

On November 6, 1952 our parents  
**DICK WYGA**  
 and

**AGNES WYGA - STRAATSMA**  
 were joined in marriage. For 25 years the Lord has been their guide and spared their lives for each other and for us. We hope to celebrate this joyous occasion with relatives and friends on Nov. 5. Congratulations and love, Dad and Mom!

Otto & Anne Wyga  
 Michael  
 Sonya & Gerry Nap  
 Calvin (and David deceased)  
 Andy  
 Calvin  
 Fred  
 Sandy

Open house will be held at Acton Citizens Band Hall, Nov. 5 from 2-4 p.m.

## Personal

Lady early forties likes to meet sincere gentleman between the age 40-55. Letters to no. 4229, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Sincere Chr. Ref. widow mid 50 likes to correspond and meet intelligent person of same faith. Letters confidential. Semi retired if possible. Please write to no. 4230, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

## Articles Wanted

The South Western Ontario Young Calvinist League urgently needs for its continued ministry to Young People and Young People Societies within its League: a **spirit-duplicator** (the so-called ditto-machine). Please contact: Willem Reckman, P.O. Box 144, Sarnia, Ont. N7T 7H8.

## Teachers Wanted

**HAMILTON:** The Hamilton District Christian High School, 28 Athens St., Hamilton, Ont. L9C 3K9 will be in need of a girls' Physical Education teacher and an English teacher beginning the second semester January 1978. Send resume to Mr. John E. Top, principal. Phone 389-3411.

**AGASSIZ:** Due to marriage and immigration to Holland one of our teachers has asked to be released from her contract. Therefore the Board of the Agassiz Christian School invites applications for a teacher for the intermediate grades for the second semester starting Jan. 1978. Applicants with teaching experience preferred. Address applications to Mr. D. Van den Eykel, Principal, Box. 323, Morrow Rd., Agassiz, B.C. V0M 1A0

**LADNER:** Ladner Chr. School will be in need of a new teacher for the second half of 1977-78 school term. Grade level: 4 & 5 (approximately 25 students). Minimum requirements B. of Ed. Preference given to applicants with special area of interest in French and/or P.E., but all applications will be reviewed. Salary: commensurate with NUCS standards. Starting date: January, 1, 1978 (negotiable to Feb. 1) Please send all applications and/or requests for information to: Mr. Jake Lieuwen, Principal, Ladner Chr. School, 5280 - 48th Avenue, Delta, B.C.

**VERNON:** Vernon Christian School invites applications for the grade 3-4 position opening in January, 1978. Small class. Comparable salaries. Direct inquiries to Ulrich Haasdyk, Principal, R.R.#3, Pleasant Valley Rd., Vernon, B.C. V1T 6L6. Phone (604) 545-7345.

## For Rent

Condominium on Madeira Beach, St. Petersburg, Florida, 2 bedrooms 1½ bathroom, furnished. Phone 416-632-2370.

For rent as of October 21 a four-bedroom farm house, with barn also available. 5 miles north of Dunnville, Ont. on paved road. Phone: (416) 774-5052 or 774-4809.

## Real Estate

### Greenhouse Business

13 acres deep sandy soil, located in the St. Catharines area. 36,500 sq. ft. of glass greenhouses in very good condition. Overhead watering system and heated with two 83 h.p. almost new gas-fired steam boilers. Large packing room, cold storage & all equipment included. 8 acres in fruit orchard. Extra large 5-bedroom home in immaculate condition For more information call or write: Frank Bouwers at 386-6723 or D. Schouten, Real Estate Ltd. Realtor, Box 702, Fonthill, Ont. L0S 1E0. Phone 892-2310

### FARM FOR SALE

On 50 acres in Eastern Ontario. Quota of 15,120 per crop with space to grow 21,000 birds. Two buildings equipped with brooders, bulk feed bins, Chore-matic feeding systems, plastic waterers and ventilating fans. A real family home with 6-room frame house, large kitchen, living room and family room. There are 25-30 acres of good workable land and school buses for pre-school, public and high schools pass the front door. For an appointment call collect, between 6 and 8 a.m.

Fred W. Bray, Real Estate,  
 357 Upper Paradise Rd.  
 Hamilton, L9C 5C6,  
 416-389-0344.

## Real Estate

### SMITHVILLE AREA FARMS

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99 Acre dairy. grapes and pigs. Going concern! Milk quota and machinery negotiable. Gross income on grapes \$20,000. If you don't like all your eggs in one basket - then try this diversified farm.

### DUNNVILLE

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### DUNNVILLE

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Please call: Peter Van Marrum, 388-4690 Canada Permanent Trust Realtors or 957-2096 [res.] for action and confidence to sell or buy a home, farm or business.

### 70 ACRES

suitable for hobby farming, cash-drop or beef. Frontage on 3 roads. 2 barns & implement shed, all in good repair, steel grainery, silo. 7 room home, 15 miles from Hamilton, Ont. Call Art Vandervliet

### 99 ACRES

farm with 90 acres good productive soil. Barn set-up for Dairy. 2 barns 40 x 70 & 30 x 60, 2 silos 16 x 55 & 14 x 43 with unloaders. Stable cleaner in barn. Machine house 50 x 30, steel grainery plus other buildings. 4 bedroom frame home. Call Art Vandervliet.

### 198 ACRES

all clear land in 7 parcels, adjoining the Town of Smithville. Large barn, 4 silos, presently 300 beef feed lot, 6 stall milking parlour intact, with pipeline system, could be converted back to Dairy operation. 4 bedroom farm home. Terrific investment for present day operation or future development. Call Keith Miller.

### 48,000 lbs

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Call Rooke Real Estate Ltd., Realtor Dunnville, Ontario. 416-774-7824 or evenings Art Vandervliet 774-4611 or Keith Miller 774-4077.

### SARNIA BLUEWATER COUNTRY

For buying, selling or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you. Call or write:

**BART HUIZINGA**  
 REAL ESTATE  
 1296 MICHIGAN AVE.  
 SARNIA, ONTARIO  
 TEL. (519) 542-3494



## Real Estate

## GREENHOUSES

A real nice business in Chatham, Ontario. Owner has for years grown tomatoes for local markets and now wants to retire. 6 greenhouses 24' x 144' with 5 F.A. gas furnaces and 1 heated by steam heat. Cement block boiler house with 30 H.P. "Penal" automatic gas boiler. 12 yr. old greenhouses are of frame construction built on cedar posts and use plastic covering. All equipment goes including a diesel generator. Property consists of approximately 2 acres with plenty of room for expansion. A cute 2-bedroom home that is extremely well kept with a patio. A real opportunity to take over a good going business. Full asking price only \$75,000.

Terms: Call or write

Osterbrook Real Estate  
R.R.#1, Chatham, Ont.  
N7M 5J6, or  
phone (519) 352-0558.

## Help Wanted

An experienced married man for dairy farm. Good wages plus 3 bedroom house. Frieslaw Farms, R.R.#4, Woodstock, Ont. N4S 7V8. Phone: 519-424-9264

## T.V. Technician

Responsible person. Must be able to work on his own initiative. Job entails service calls, bench work and tower work. Phone or write:

Stan's T.V. of Orillia Ltd.,  
110 Mississauga St. W.,  
Orillia, Ont.  
Phone 705-326-2722 (Bus.)  
or 705-325-3314 (home)

## Real Estate

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Call: (519) 455-7558

**Ron Schelhaas Realtor**  
15 Cree Place, London, Ont

Moving to  
EDMONTON AREA?

for city or rural property call:  
J.B.(JOHN) LUDWIG  
A.E. Le Page Melton Real  
Estate Ltd.

15512 Stoney Plain Road  
(Christian School area specialist)  
403-487-5884 (res.)  
or 486-2551 (office, or  
distacom 426-5880, page 3393

## Help Wanted

Required for

Internal Sales and Expeditor for Lock Company in Mississauga, Ont.

Previous experience in this field not essential. We can teach applicant with right attitude, who has previous business experience. Good telephone manner. A mechanical aptitude would be an asset. A similar position also opening up in Vancouver, B.C. Please send resume to: P.H. Barber, General Manager, Best Universal Tools Limited, 1155 Fewster Dr., Mississauga, Ont. L4W 1A2

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Orange is beautiful

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## The Christian Labour Association of Canada

invites applications for the position of

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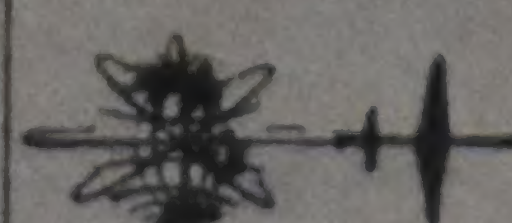
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# EVENTS

## RES - News exchange

Continued from page 3

### Household churches draws debate

THE NETHERLANDS (Res) Rev. H.J. Hegger's plea to the Reformed Churches in The Netherlands (RCN) to create room for household churches (huishgemeenten) continues to arouse discussion in many church publications in The Netherlands. In subsequent issues of *Waarheid en Eenheid*, he has further defended and elaborated his vision of a local church subdivided into "household congregations."

He has argued that leadership should develop in these "households" through a natural process whereby the group discovers the gifts and skills that God has provided. Room should also be made for the celebration of the Lord's Supper in this smaller communion as well as during worship services with the broader assembly. This broader assembly, the local church, would meet once every Sunday and would divide into spontaneous, created "households" for the other worship service and for Bible study. Much of this is offered tentatively for discussion.

One of Rev. Hegger's respondents, Dr. K. Runia of *Centraal Weekblad*, calls Hegger's ideas worth reflecting on, but wastes little time concluding that they are biblical. Hegger, he says, considers the New Testament models to be normative for today and thereby tries to turn back the clock to one form of church organization among others that arose in a specific historical situation. Dr. Runia suggests that the "household congregation" may have validity in certain situations, but only as a temporary, transitional phenomenon. As a permanent form of organization, warns Runia, it could serve to splinter the local church into groups of like-minded people. The church, on the contrary, should transcend human differences. Dr. Runia's primary objection is that household congregations would institutionalize the polarization that is presently plaguing the RCN.

Dr. Runia also rejects a dichotomy that he claims to see operating in Hegger's view of a spontaneously developed eldership. The operation of God's Word and Spirit in the hearts of his people ought not to be contrasted to our human capacity for organizing. Another point he challenges is Hegger's contention that the burden of proof rests with the RCN Synod: in other words, that his proposal ought to be allowed unless it can be proven to be unbiblical. No, says Runia, Hegger, to win room for his proposal, must show that present RCN policy is unbiblical.

## Kerstpakketten voor Holland zeer goed en niet duur

Stuur met Kerstmis aan uw familie of vrienden in Nederland een Kerstverrassing van de gerenommeerde Banketbakkers-organisatie "Holland's Feestpakket". Inhoud:

- \* De originele Kerstkrans,
- \* in speciale beschermdoos
- \* Koker chocolade-pastilles,
- \* verpakt als Kerstkaars, op gouden voet.
- \* Blikje Hollandse kersen, zonder pit
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- \* Sfeervolle kunstkaart met uw beste wensen voor de Kerstdagen
- \* en het nieuwe jaar

Feestelijk verpakt en tijdig thuisbezorgd, overal in Nederland. Prijs: slechts C.\$ 20.--, alles inbegrepen, ook verzekering en bericht van bevestiging aan uzelf. Bestellen bij: Mr. C. Vanden Top, P.O. Box 62, Grimsby, Ontario L3M 4G1

**Maak Kerstmis zo tot een dubbel feest!**

## 25th Anniversary of the Rehoboth Christian Reformed Church of Toronto

D.V. on January 14 and 15, 1978 our congregation hopes to celebrate its 25th anniversary.

We invite herewith all our

### FORMER MEMBERS AND THEIR FAMILIES

to be our guests during the celebration events.

If necessary we will be pleased to provide accommodation. If you are planning to attend, please notify either Mr. Walt Jansen, 11 Ringway Crescent, Rexdale, Ont. M9W 1X2 or Mrs. J. Spekkers, 25 Burtonwood Crescent, Rexdale, Ont. M9V 3L9.

## 1952 25th Anniversary 1977

### The Christian Reformed Church of Vauxhall, Alberta

hopes to celebrate the

### 25th Anniversary

of their church, the Lord willing on **December 2, 1977**, at which a supper and social evening will be held commencing at 6:30 p.m. in the Vauxhall Community Hall. On **Sunday, Dec. 4, 1977** a special celebration worship service will be held at 10:00 a.m. in the church. All former members and friends are cordially invited to attend.

For dinner, social please contact Mr. John Senneker, P.O. Box 247, Vauxhall, Alberta. T0K 2K0. Ph. 654-2567 before Nov. 17, 1977.

In celebration of our

## 25th Anniversary

we welcome you to the

## Rehoboth Christian Reformed church

Niagara Falls, Ontario.

Anniversary service at 10:00 a.m.

**Sunday, October 30, 1977**

**Saturday, October 29, 1977**

A social evening, highlighted by various displays is planned. Opening at 7.30 p.m.

For accommodations or further information or anniversary booklet contact: Leonie VanderMeer, R.R.#1, Niagara-on-the-Lake, Ont. L0S 1J0. Telephone: 262-5046.

## Annual Meeting of the Reformed Fellowship of Canada

to be held on Saturday, November 5, 1977

in the

First Christian Reformed Church of St. Thomas, Ontario

320 Elm Street.

Meeting starts at 2.00 p.m.

Speaker: Rev. Harry van Dyken of Listowel, Ont.

## Praise the Lord

On November 9, 1977 the Lord willing,

the Rev. Anthony De Jager  
of 120 Scugog St., Bowmanville, Ont.

will celebrate his 25 years in the ministry.

He was the first candidate from The Netherlands to be ordained as a minister of the Christian Reformed Church and was installed in the congregation of Taber, Alta. Since then, he has served several congregations in Canada and the United States.

We, the Rehoboth Chr. Ref. Church of Bowmanville, Ont. are happy to have Rev. De Jager as our minister.

Anyone wishing to celebrate this happy occasion with us is invited on **Saturday, November 12, 1977** at 7.30 p.m. in the Knox Christian School, Scugog St., Bowmanville, Ont.

For more information and accommodation, if needed, phone (416) 623-6464.

# CALENDAR

- Oct. 29 Bazaar, Trinity Chr. School, 650 Walker Line, Burlington, at 2 p.m., auction at 7 p.m. Free admission.
- Oct. 29 AACS annual meeting (1 p.m.) and inaugural lecture of Dr. Griffioen entitled: "Economics: Responsible Stewardship" (4 p.m.), Medical Sciences Auditorium, University of Toronto, Ont.
- Nov. 9 Dr. Anthony Diekema, Calvin College president, will speak in Toronto, Ont.
- Nov. 12 Art and Craft show, Toronto Distr. Chr. High School, Woodbridge, Ont. from 10 a.m. to 4 p.m.
- Nov. 14 Annual Membership meeting of Lakewood Chr. Conference Grounds R.R.#5, Forest, at Calvary Chr. Ref. Church, 206 Selkirk St., Chatham, 8 p.m.
- Nov. 14 Classis Toronto elders conference, Rev. Louis Tamminga of Willowdale speaking on the Holy Spirit, Toronto Distr. Chr. High School, Woodbridge, 8 p.m.
- Nov. 17 Classis Toronto elders conference, Rev. Louis Tamminga of Willowdale speaking on the Holy Spirit, Barrie, Ont. Chr. School, 8 p.m.
- Nov. 25 Rummage and bake sale given by the Grace Christian School society at Rehoboth CRC, 800 Burnhamthorpe Rd. Etobicoke (Toronto) Ont. 11 a.m. to 2 p.m.
- Frisian Play: "It Heft yn Hannen"**
- Oct. 29 Knox Chr. School, Bowmanville, Ont. 7.30 p.m.
- Nov. 4 Chr. High School, Woodbridge, Ont. 8 p.m.
- Nov. 5 Vineland Public School, Victoria Ave., Vineland, 7.30 p.m.

### Feike Asma 1977 Jubilee Concert Tour

- Oct. 31 Chatham-First Presbyterian Church with "Laudate Dominum" directed by John Postma
- Nov. 2 Sarnia-First Chr. Ref. Church with "Laudate Dominum" directed by John Postma
- Nov. 5 London-St. Michaels Roman Catholic Church with "Crescendo" male choir directed by Jack Dykstra
- Nov. 9 St. Catharines-St. Thomas Anglican Church
- Nov. 11 Ottawa-St. Matthew's Anglican Church
- Nov. 12 Halifax-The Presbyterian Church of Saint David
- Further recital dates will be announced at a later date.

### Schaeffer Film Series

The ten week film series *How Should We Then Live?* is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct. 3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

### Next Issue of CC.

Dated	Mailed	Ad deadline
Nov. 4	Nov. 2	Oct. 31
Nov. 11	Nov. 9	Nov. 7
Nov. 18	Nov. 16	Nov. 14



Missionary, books, convicts.

INDONESIA (Res) — Work begun by a missionary from the Reformed Churches in The Netherlands in Purwokerto on central Java several years ago has now blossomed into a cooperative effort among seven Indonesian denominations. Rev. W.M. Verbaan started a library for religious literature and for technical do-it-yourself materials in his home. He also helped to found workshops both inside and outside prison for (ex) prisoners. These projects eventually developed into the independent association "Bhina Eka" (Building together for unity). The latter has now approached the RCN for further support.

New Zealand-Netherlands Ties

NEW ZEALAND (Res) — The Synod of the Reformed Churches of New Zealand, meeting in Hamilton August 22-26, replaced its presently suspended sister church relationship with the Reformed Churches in The Netherlands (RCN) by a new category: "Correspondence Church".

This seeks to re-establish ties with the RCN but will require that ministers and members desiring to transfer from the Dutch church will

first have to undergo examination. The committee for correspondence was also mandated to carry on intensive correspondence with the RCN in order to show the genuine concern of the New Zealand churches for developments in The Netherlands.

The redefinition also means that the Christian Reformed Church in North America will also become a "Correspondence Church." This entails: 1) exchange of fraternal delegates at major assemblies, 2) occasional pulpit fellowship, 3) intercommunion, 4) joint action in areas of common responsibility, 5) communication on major issues of joint concern, 6) exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

Committees were appointed to study the authority of Scripture (in reply to a letter from the RCN), the proposed new form for baptism, the question of eldership-for-life, and the biblical warrant for allowing only some elders to prepare and preach their own sermons. A delegate was appointed to the RES meeting in Nimes, France in July 1980. The next Synod of the Reformed Churches of New Zealand will meet in September 1980.

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August

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Dr. Anthony Diekema, Th.D

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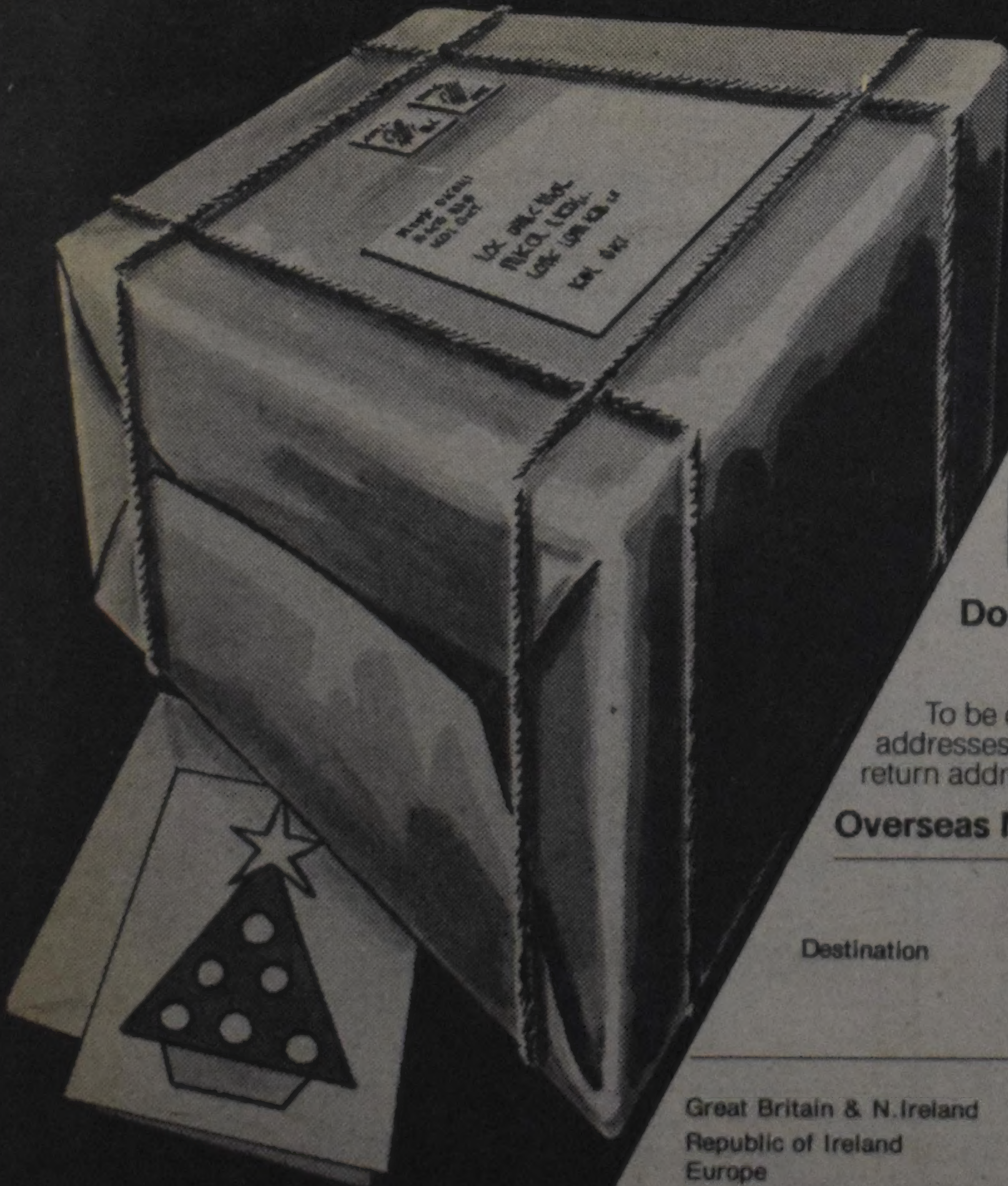
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Republic of Ireland	13 Dec.	13 Dec.	24 Nov.	8 Dec.	10 Nov.
Europe	8 Dec.	8 Dec.	11 Nov.	2 Dec.	21 Oct.
Argentina & Paraguay	8 Dec.	8 Dec.	20 Oct.	1 Dec.	20 Oct.
Haiti & Neth.Antilles	2 Dec.	2 Dec.	14 Oct.	25 Nov.	14 Oct.
Cuba	2 Dec.	2 Dec.	6 Oct.	25 Nov.	6 Oct.
Rest of Central & South America & West Indies	8 Dec.	8 Dec.	10 Nov.	2 Dec.	21 Oct.
Africa	8 Dec.	8 Dec.	4 Nov.	25 Nov.	13 Oct.
Asia	8 Dec.	8 Dec.	10 Nov.	25 Nov.	14 Oct.
Oceania (including Australia) & New Zealand	8 Dec.	8 Dec.	4 Nov.	25 Nov.	14 Oct.

Last dates for Canada-bound greetings are: DEC.13 (out of town) DEC.17 (in town)



## A brave attempt to help church counsellors

**Effective Counselling, Fractured Personalities, and Man in Motion**, by Gary Collins; published by Creation House, Carol Stream, Ill.;

Reviewed by Mary Vander-Vennen of the Christian Counselling Services, Toronto.

These books are three of a four-volume series designed for pastors and church leaders.

Dr. Gary Collins is a psychologist and professor and chairman of the division of Pastoral Psychology and Counselling at Trinity Evangelical Divinity School in Deerfield, Ill.

He has tried to perform a needed service for church leaders who have not had professional counselling training and yet need to deal with people as part of their daily work. He attempts to bring his insights as a psychologist and a Christian to bear on problems encountered within the church.

Laudable and necessary as this effort is, I don't think Collins brings it off in a particularly effective way. He falls into the trap of most surveys: material is presented either too superficially or in too much detail. *Effective Counselling*, for example, seems to belabor points that are simple and obvious, whereas in *Fractured Personalities* he goes into details of diagnosis and psychological testing that seem to me to be irrelevant and unnecessary to a pastor.

In *A Man in Motion* he goes into learning theory and motivation indicating that psychology has things to say regarding the educational program of the church, but again specifics are elusive.

Treatment of the conflicts between psychology and religion seem superficial, and not much attention is given to the conflicts on a personal level, which is where most pastors encounter them. For example, little is said about the constructive use of anger, of sexuality, the place of anxiety or fear in the Christian's experience.

Perhaps the most useful part of the books is the extensive bibliography at the end of each.

Dr. Collins indeed avoids the simplistic trap of a Scripture verse for every problem, and for that we can be thankful. On the other hand, pastors will not gain a great deal from reading these books, except perhaps a whetted appetite for more reading and study. That's not bad, but it should also be clear that no one can learn to counsel simply by reading books.

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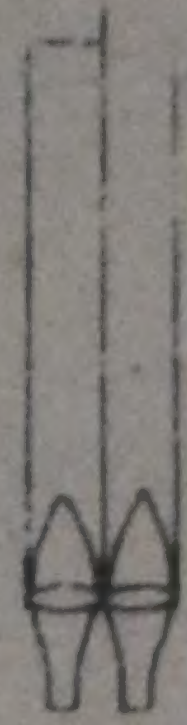
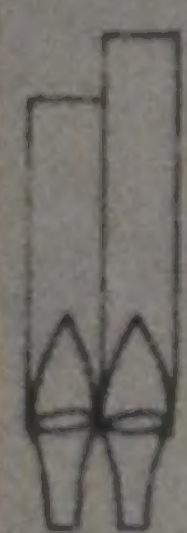
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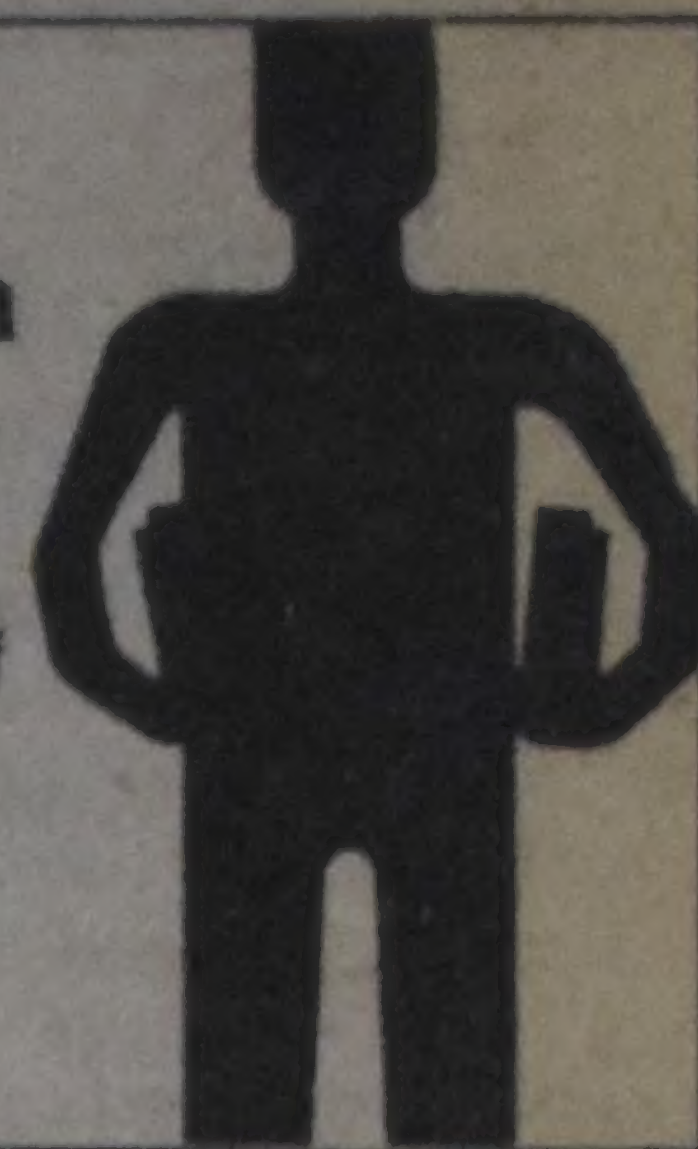
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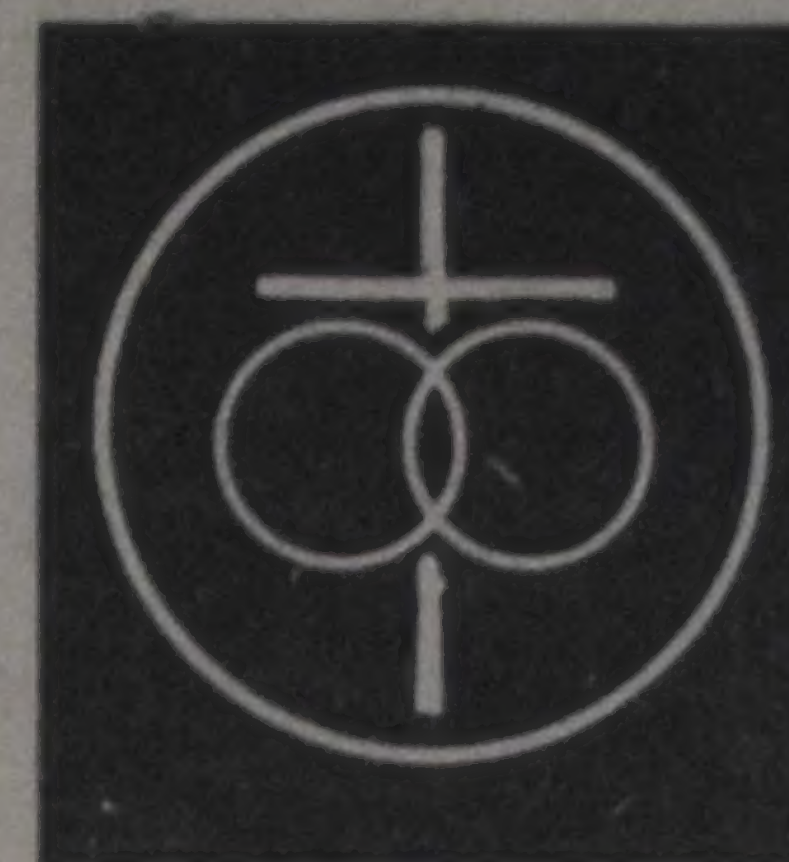


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